

Calvinist Contact

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Christians propose abortion legislation to Mulroney

Robert VanderVennen

TORONTO — Evangelical and mainline Canadian Christians have recently sent a strong statement to Prime Minister Mulroney against a gestational approach to abortion legislation. They have sent him the draft of a new law which says, "Everyone commits a crime who purposely, recklessly or negligently causes destruction of an unborn child by any means"

In a letter to the prime minister they say, "As you and your caucus explore options for a new abortion law, we want you to know that as church leaders we unequivocally oppose a gestational approach We urge you to take a holistic approach that respects the rights and the needs of both women and unborn children. Your government must not do less than this."

A gestational approach would say that abortion is freely permissible until

a woman has been pregnant for a certain number of weeks, after which it becomes restricted or illegal. This approach is not acceptable to people who say that human life begins at conception.

The letter to Mr. Mulroney is signed by representatives of Catholic, Anglican, Presbyterian, Christian Reformed, Salvation Army and Mennonite denominations. It is signed also by Gerald Vandezande of Citizens for Public Justice and Brian Stiller of the Evangelical Fellowship of Canada. Stiller's signature is followed by a list of 23 denominations which participate as members of the Fellowship. The United Church did not participate.

See **STIFF** — p. 3

Thinkbit

*Teach me to live, that I may dread
The grave as little as my bed.*

From *Evening Hymn*, by Bishop Thomas Ken

Saskatchewan court tries pastor on clergy silence

Angela Terpstra

REGINA — The issue of clergy confidentiality recently arose in a Saskatoon courtroom. Rev. Harry Kuperus, pastor of the Indian and Metis Christian Fellowship in Regina, successfully defended his right to maintain silence on the content of a visit with a prisoner. The judgment has set a precedent in Canadian courts.

Harry and Jan, his wife, were engaged in chaplaincy programs in Saskatoon throughout the summer.

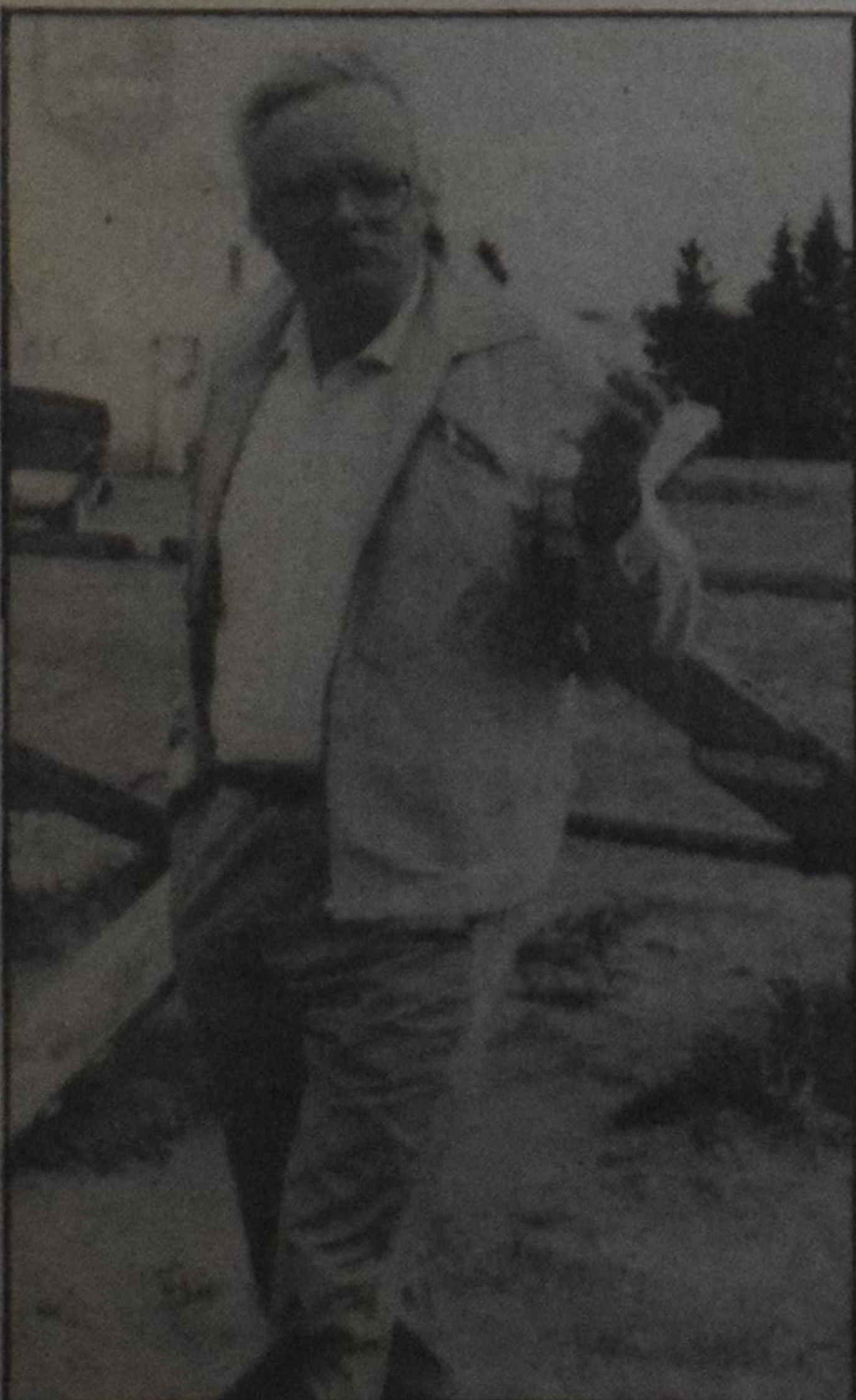


Photo: courtesy Angela Terpstra
Harry Kuperus.

Harry was assigned as a prison chaplain while Jan worked as a hospital chaplain. In June, an abused child died after being admitted to the hospital. At the same time, the man accused in the case met Harry in the prison. Hospital staff arranged a memorial service for the child, and Harry said a few words "to put a human face on the situation."

Local RCMP were alerted to the service, and asked Harry if he wished to help them in the case. Harry declined and one week later was issued a subpoena. At the initial hearing on August 28, he refused to be sworn in, presenting his ordination papers and requesting his right to silence as a spiritual advisor. Both the prosecutor and the judge insisted that he be sworn in, but Harry remained firm. The case was held over till the next day, and the judge suggested Harry get some legal help.

Through his chaplaincy supervisor and a Mennonite friend, Harry obtained a lawyer's services. As well, Arie Van Eek of the Council of Christian Reformed Churches in Canada assured Harry of the church's financial and prayerful support.

The lawyer won an adjournment to September 11 while he prepared the case. Harry had gone to court equipped with extra clothes and books, fully aware that he might have to go to jail. Ironically, he would have gone to the same jail in which he had worked.

See **JUDGE** — p. 2

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Calvin Center for Christian Scholarship studies gender roles



A female police officer: evidence that gender roles have changed. Reformed scholars are currently studying those roles at the Calvin Center for Christian Scholarship.

Marian Van Til

GRAND RAPIDS, Mich. — A group of Reformed scholars has just begun a study of gender roles in North America because "the current intellectual climate in gender studies is ripe for a positive, Christian grappling with its subject matter," according to Mary Stewart Van Leeuwen, professor of interdisciplinary studies (philosophy/psychology) at Calvin College and one of the group's scholars.

The scholars are working at the Calvin Center for Christian Scholarship (CCCS), a Reformed think-tank. The center researches a different issue each academic year, this year's subject using the title "Gender Roles: Stability and Change in the Context of a Christian Worldview."

Various disciplines

There are five full-time fellows as well as three adjunct and three student fellows participating in the study. They have diverse backgrounds: the full fellows teach physical and health education (Annelies Knoppers, Michigan State University), history (Margaret Koch, Bethel College), theology (Doug Schuurman, St. Olaf College), communications and rhetoric (Helen Sterk, Marquette University), and philosophy/psychology (Mary Stewart Van Leeuwen).

The adjunct fellows are active in social work (Margaret Exoo Dockter, Bethany Christian Services and Diane Marshall, Toronto marriage and family therapist) and church history (Ruth Tucker, Trinity Evangelical Divinity School). The students major in biology (Rebecca Fliestra), psychology (Stephanie Gerould) and English and philosophy (Natalie Hart).

The professors will work together for 11 months and are responsible for co-

writing a book which will present their conclusions. In addition, the five fellows are each teaching one course at Calvin College this year and all five will co-teach a January interim course called "Perspectives on Gender." In the meantime, there will also be five lunch-time lecture-discussions at the college in which students, other faculty members and the public are invited to participate.

Males disinterested?

When asked to comment on the fact that only one of the scholars is male, Stewart Van Leeuwen has a ready reply: "In the 10-year history of the center, 50 (full) fellows have gone through, only two of them have been women and no one's ever questioned that."

She goes on to say that "we aimed for a balanced team but, the truth is, more women than men are interested in gender studies and the best team we could assemble, with the best scholars was four-fifths women." She points out too that the team is "four-fifths non-Calvin [professors]."

There are supposed to be at least two full fellows from Calvin College on a CCCS team, but due to last-minute complications and, Stewart Van

See **CHANGED** — p. 2

In this issue:

The road to Baissa is a hard one, says Ed Vanderkloet p. 10
Adrian Peetoom continues his reflections on why some of his children no longer go to church p. 11
Paul Schrottenboer analyzes Harry Van Dyk's analysis of Dutch statesman/historian Groen van Prinsterer's analysis of the French Revolution! p. 13

Changed society, changing roles studied

... continued from page 1.

Leeuwen hints, perhaps some lack of interest, she is the only person representing the Calvin College faculty.

Once the topic is set, notices advertising for participating scholars go out to a variety of academic and non-academic publications in the broader Reformed community. That's how this year's team could bring together a team from a variety of places and institutions.

Mary Stewart Van Leeuwen points out that recent legislative, technological and social changes which have "affected men's and women's roles in the family, the workplace, the church, and the educational setting" account for the surge in interest and debate "among Christians of all traditions" regarding gender roles and relationships.

But, she adds, it "equally reflects a concern to establish, in the realm of gendered activities and gender relationships, what is biblically *normative and unchanging*, what is subject to *cultural and historical variation*, and what is legitimately a matter of *individual choice*."

Sorting that out is complicated by Christians' awareness that the issues must be addressed "not only in light

of creation, but also in light of the continuing effects of the fall and [Christians'] mandate to apply, however fallibly and partially, the effects of Christ's redemption to all areas of life," explains Stewart Van Leeuwen. Many Christians wonder, she says, how much they can rely for answers on theologians and Bible scholars and how much on "the conclusions of biologists, social scientists, historians and practitioners of the service professions."

A maturing discipline

Stewart Van Leeuwen believes that this is also a good historical time to study gender roles. In the past 20 years there has been "an explosion of gender-related theorizing," she notes. In the early years, much of it was "androgynous": in reaction to the long tradition of neglecting or denigrating women's activities and "operating styles," most neo-feminist scholarship assumed that all sex differences are trivial.

But gender scholarship properly deals with women's and men's studies, Stewart Van Leeuwen points out, and the field has matured rapidly. Now differences between the sexes are acknowledged as being important in their own right

and can be studied "by scholars of both sexes in ways that do not necessarily recast differences as intrinsic female (or for that matter, male) deficits."

That current intellectual climate makes involvement in this area by Christian scholars so inviting. Christian scholars potentially have "much to contribute to this dialogue on gender," asserts Stewart Van Leeuwen.

"On the one hand they can affirm the goodness of human

sexual differentiation as mandated by God at creation (even while acknowledging the difficulty of saying what is normative and what is relative in such differentiation.)

"On the other hand, they must acknowledge the continuing distortions wrought on gender relations by the Fall, and try to discern how much and what kind of healing is possible in [this] period of salvation history."

The CCCS scholars will be addressing such issues. And

because they are a multi-disciplinary team, they will be able to explore both *foundational* and *applied* questions. "The trick," says Mary Stewart Van Leeuwen, "is to be both thoroughly Christian and thoroughly feminist," though she acknowledges that a lot of people "think that's not possible."

"You can't just 'add women and stir' or 'add religion and stir'; it has to be a balanced study."

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn

Exporting hamburgers?

Article 102 of Canada's Free Trade Agreement with the United States identifies five major objectives. For the purpose at hand only the first two are relevant since they deal specifically with (1) the elimination of trading barriers; and (2) the facilitation of conditions for fair competition between the two countries. The proposed elimination of the 13.5 per cent manufacturing sales tax as put forward by Michael Wilson constitutes the removal of a trading barrier which impedes the movement of Canadian products into the U.S. market on a competitive basis.

As a result, it should not be surprising that the current debate about the proposed nine per cent national goods and services tax (the GST) has begun to take on some of the same levels of pre-occupation as was the case with free trade debate itself during last fall's federal election. While there hasn't been a great deal of suggestion in the public media that free trade and the GST are related, in point of fact, one flows from the other. In fact, for proponents of free trade there is an element of logical compulsion to provide support also to the concept of a GST.

The removal of the manufacturing sales tax (which Michael Wilson has increased from 9 to 13.5 per cent since becoming Finance Minister) is supposed to make Canadian produced goods more competitive, i.e., less expensive in countries other than our own. The current initiative is largely directed to assisting the manufacturing and business sector and the government has taken some major initiatives in trying to convince Canadians of its positive impact.

Few believers

Even the pages of *Calvinist Contact* have carried the federal government's message that a nine per cent GST will "strengthen our international competitiveness and create jobs in Canada." Essentially Canadians are being asked to believe that less money in their own pockets is ultimately going to buy them more of something in the end. However, notwithstanding Michael Wilson's valiant efforts to convince us of his honourable intentions, the message isn't getting through.

For some the tax is simply wrong. For others the tax is too high and inflationary. For still others the GST is much too selective, i.e., far too many exemptions. There are also those who oppose the tax because it favours the well-off, notwithstanding the government's proposals to establish credits and rebates for the poor.

Then, it seems there's a majority of

Canadians who simply don't believe Wilson's intentions and see it merely as another tax grab by a greedy federal government. Finally, if that isn't enough, consider the recent decision by the provincial finance ministers who have called the tax "unacceptable" and an intrusion into an area of provincial jurisdiction. Pretty strong language for a group of political think-a-likes!

Wilson's helper, Donald Blenkarn isn't helping. He's off running around the country trying to find new ways to insult Canadians, especially those who live in Edmonton, by referring politely and indirectly to their lack of educational achievement. Some pundits are already suggesting that the "axe the tax" slogan may well turn into the inevitable advice for Mulroney to "axe Wilson instead." Presumably the government's sacrificial lamb will be expected to restore the party's faltering credibility — if that's indeed possible!

Befuddlement galore

A "revenue neutral tax" has become a source of \$24 billion (most of which isn't new money) to be used, among others, for such things as reducing the national debt. At the same time the new "visible tax" is apparently motivated largely by Adam Smith's idea of the "invisible hand" and the divine guidance it offers to an inspired marketplace.

Frankly, it's perplexing issue. Given that "there's no free lunch" in the long run, Canadians are inevitably going to be faced with the bill for services rendered sooner or later. The GST is perhaps not the most equitable way to distribute the cost; but, it is certainly making the government's social and economic policy strategy more clear.

But perhaps the most perplexing part of the current debate is that Ronald McDonald is upset. He's decided to oppose the new tax and, garnished with the might of 104 billion hamburgers sold world-wide, he quite possibly presents the most formidable opponent yet to Mr. Wilson. He's asking Canadians to sign a petition opposing the government's intent to tax his saturated edible oil by-products. Right alongside the McDLTs you can now find your "no GSTs."

Of course, if it's bad for Ronald, can it be anything but good for Canadians? Especially, if you're looking for a job at McDonald's exporting hamburgers!

Jake Kuiken is a registered social worker living in Calgary, Alta., with his wife Keenie and their two children Michael and Michelle.

Judge affirmed right to silence

... continued from page 1.

On September 11, Harry was on the stand from 9:30 a.m. to 12:15 p.m. The prosecutor challenged the validity of his seminary training, ordination and even the denomination itself. Only then did he ask about Harry's association with the accused. When he asked if Harry had any knowledge of the crime, Harry reiterated his claim of privilege as a chaplain.

The defence lawyer based his case on the fact that Harry would be violating church law if he divulged any details of a pastoral visit. They quoted from the Report on Clergy Silence, adopted by the Christian Reformed Synod of 1988: "The need for guidance, assurance of forgiveness of sins confessed, of help that results even from sympathetic listening are so important that the trust with which one seeks out a colleague ought never be betrayed" (p. 330).

The defence further used the synodical report to document cases of clergy silence from as early as 1559 in the Reformed Church in France. There is no law protecting clergy silence in Canada, except in Newfoundland and Quebec. Most courts, however, consider the priest or pastor's function as confidential confessor to the penitent to be a sacred right.

After long cross-

examination and a recess, the judge finally affirmed Harry's right to silence on the grounds stated by the author Wigmore for granting a privilege. They are as follows: "The communications must originate in confidence that they will not be disclosed; the element of confidentiality must be essential to the full and satisfactory maintenance of the relationship between the parties; the relationship must be one that in the opinion of the community ought to be sedulously fostered; the injury that would inure to the relationship by the disclosure of the communication must be greater than the benefit gained through the correct disposal of the litigation." (*Wigmore on Evidence*, 3rd ed., 1940, par. 2285).

Although the case was only heard at the magistrate's level, there is now a precedent on the matter of clergy in Saskatchewan.

While Rev. Kuperus is very glad that he did not have to go to jail, he would have done so to protect the role of chaplains in prisons. He believes the case underlines the importance of confidentiality in all spiritual counselling, whether by pastors in prisons, or elders on home visits.

Pressreview

Carl D. Tuyl



Monsieur is in Kuala Lumpur for the summit of Commonwealth countries. He continues to speak in favour of prolonged economic sanctions against South Africa while Mrs. Thatcher frowns disapprovingly at him. Monsieur did not have to travel half way around the world to get disapproval for his policies; that is available at home in wholesale and bulk quantities.

★★★★

Albertans elected a senator. Or did they? This Alberta move has created very interesting political tension. Will Monsieur surrender his privilege of appointing senators of his choice? Not very likely. Will Albertans forgive him for not appointing Stan "Reform" Waters? Not very

likely, either. The Meech Lake Accord got this ball rolling, but Monsieur had no idea it would roll this far. Does he too now have second thoughts about Meech Lake? It is a dark and mean suggestion, yet we haven't heard much eloquence from Monsieur on the subject. Politics can take a person down winding roads.

★★★★

First prize this week for speaking with a forked tongue goes to Quebec's Parizeau, who swore allegiance to the Queen and then proceeded to vow that Quebec will become an independent country.

★★★★

Provincial finance ministers met in Montreal to voice their disapproval of the GST. "It's a

conspiracy," said Finance Minister Michael Wilson. "They want to raise provincial taxes and they plan to use the GST as an excuse." Wilson is in favour of a single, nation-wide sales tax. He wants to take it from us in one mercifully swift swoop, like the doctor who said, "As long as we're in there, we might as well remove your appendix."

★★★★

A red alert went out to watch out for a computer virus that was supposed to become active on Friday, October 13. My faithful Osborne Executive cranked out two sermons as usual, and attacks on them did not come from my computer.

★★★★

The Pope spoke against birth control in

Indonesia, a country where there is hardly room or sustenance for any more people. No one really knows the number of inhabitants of Djakarta, but I am sure that if you put them side by side in a long row you could pretty well go around the world. A couple of times, maybe.

★★★★

Norway has a new government. That is remarkable because the ruling party doesn't have a majority in in the 165 member legislature and because almost half of the members of cabinet are female. Not really so remarkable; after all half the population is female, isn't it? Less than 50 per cent participation of women in any institution except the National Football

League would be funny, wouldn't it?

★★★★

You know these questions that inquire what book or record a person would take along if he or she were to be stranded for a long time on a deserted island? Well, there were these three people who were asked that question. The first one said he would take along a case of beer, the second one said he would take his wife along, and the third one answered that he would take a car door along. When asked for an explanation he said, "Well, if it gets too warm I can always open a window."

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Stiff penalty for person performing abortion illegally

... continued from page 1.

The law they propose (see box) builds on the assumption that "the unborn child is a

human being from the time of conception." It would make abortion a criminal offence unless two doctors

independently stated in writing that "the continuation of the pregnancy would, or would be likely to, endanger the life of the pregnant woman or seriously and permanently endanger her health."

Unacceptable grounds for an abortion would be "the effects of stress or anxiety which may accompany an unexpected or unwanted pregnancy; or social or economic considerations."

The law proposed by these Christian churches does not include rape and incest as separate grounds for abortion because the group was not able to agree on that. Some members of the group agree with the statement of the Law Reform Commission that allowing abortion for those reasons is to take an approach focused on the wrong aspect, the cause of a pregnancy rather than its effect.

The ecumenical Christian working group also sent a copy of the proposed legislation to John Reimer, Mennonite Christian Member of Parliament and a member of the Progressive Conservative caucus who is working hard to get his party to reject a gestational approach.

In a letter to Reimer the group says it feels that when an illegal abortion takes place, the person who authorizes or performs the abortion should be treated differently under the law than the pregnant woman. They suggest imprisonment for the medical practitioner of up to 10 years, and revocation of professional licence for two years. The group could not agree on whether the pregnant woman should be punished for having an illegal abortion.

Voice of leaders

Signers of the letter to Reimer include Christian Reformed members Arie Van Eek, Aileen Van Ginkel and Gerald Vandezande. Also among the 11 signers are Brian Stiller and Diane and Paul Marshall. Those who participated in this ecumenical

Christian witness to the government against abortion are leaders in their churches, but the action taken is not formal action of the churches themselves.

Churches are free to make their own submissions to the government, and it is expected that the Committee for Contact with the government of the Christian Reformed Church, for instance, will send its own submission soon. Nevertheless the communal witness of the Christian churches is expected to have an effect much greater than the diverse statements of individual churches.

These particular statements say nothing about social

legislation to ease the burden of the arrival of a new baby in cases of hardship, the kinds of situations that lead pregnant women to want abortions. Van Ginkel says, however, that these statements are made in the context of the extensive social legislation to support women with problem pregnancies that Citizens for Social Justice has proposed, which has been recently reported in *Calvinist Contact*. The group feels that such legislation is essential to provide support and help for pregnant women who need it.

Church leaders draft proposal for new abortion law

Preamble

WHEREAS the unborn child is a human being from the time of conception;

AND WHEREAS the unborn child at all stages of development has intrinsic value;

AND WHEREAS there is a public interest in the unborn child at all stages of development;

AND WHEREAS the issue of abortion requires a balancing of the rights and interests of both the pregnant woman and her unborn child and recognition of the state's interest in the protection of unborn children;

AND WHEREAS Parliament commits itself to social and economic policies and programs — particularly in the areas of housing, employment, revenue, and family life — which will respond effectively to the social and economic conditions which contribute to abortions.

Therefore, Her Majesty, by and with advice and consent of the House of Commons and Senate, enacts as follows:

ABORTION

1. In this Part, "unborn child" means the product of a union in the womb of human sperm cells and egg cells at all stages of his or her development prior to birth.

2. Everyone commits a crime who
a) purposely, recklessly or negligently, causes destruction of an unborn child by any means; or
b) being a pregnant woman, purposely causes or permits destruction of her unborn child by any means.

3. In this Part, "means" includes
c) manipulation or any other act intended to terminate the pregnancy; or
d) criminal assault causing bodily harm to the woman resulting in the death of her unborn child.

4. No criminal liability attaches to a pregnant woman or a qualified medical practitioner or a person acting under the practitioner's supervision, who with the woman's informed consent causes destruction of an unborn child by terminating the pregnancy where

a) two qualified medical practitioners have independently, in good faith and on reasonable grounds, stated in writing that in their opinion the continuation of the pregnancy would, or would be likely to, endanger the life of the pregnant woman or seriously and permanently endanger her health, and have provided written reasons for their opinions;

b) there is no other commonly accepted medical procedure for treating the health risk; and

c) the grounds for the medical opinions do not include
i) the effects of stress or anxiety which may accompany an unexpected or unwanted pregnancy; or
ii) social or economic considerations.

5. The medical opinions referred to in paragraph 4(a) shall be confidential and filed with the Provincial Minister of Health.

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Editorial

Cath’lics, Presbyts, Pentes small, God wants to reform them all!

You don’t have to be a Reformed believer to believe in reform. In fact, you don’t even have to be a believer to know that human lives and human ways need straightening out from time to time. Delinquent youth are placed in what used to be called *reformatories* and disgruntled East Germans are marching through the streets of their cities demanding *reforms*. Things human are not always what they should or could be.

The term “reform” has a somewhat mild flavour, unlike the word “revolution.” That’s because reform does not seek the overthrow of a system but its modification. Even at that, it can be threatening to those who prefer things as they are, as Chinese students have discovered. To accept reform, you first of all have to believe that things as they are are *deformed*. Ironically, those who are in the best position to change the system are often the most reluctant to accept even the slightest modification, probably because the deformation is too comfortable. In fact, to accept reform, a stubborn, self-willed heart has to undergo a revolution and be born again.

People of the Protestant Reformation did not seek the overthrow of the Church; they sought its modification, radical though this may have been. They addressed the Catholic Church the way the Lord addressed his people in Old Testament times: “This is what the Lord Almighty, the God of Israel, says: Now reform your ways and your action and obey the Lord your God. Then the Lord will relent and not bring the disaster he has pronounced against you” (Jer. 26:13). But the Reformers were resisted and persecuted by the hierarchy of the Church and by those who owed their political power to the Church.

That was 1517 and following. This is 1989, almost 500 years later. Must the call for reformation still be trumpeted today? Yes, but today the call is addressed to all churches — to the Reformed churches, to the Catholic Church, to the Mennonite churches, to the United Church, to the Pentecostal and Baptist churches, to all churches that proclaim the good news of salvation in Jesus Christ. To all these, the call goes out: “Reform your ways and actions.”

A common disease

The reason for this universal need to reform lies in the fact that the Church today has been invaded by a common enemy. This enemy is so strong, and has been so successful that churches in the Western world have been severely weakened by it, even those churches who have grown in numbers.

The Bible does not make any mention of this enemy for the simple reason that it did not exist in biblical times. At that time there were false religions to contend with, there was immorality and there was greed to fight off. There were militaristic empires that threatened the physical and spiritual fiber of the people of God. But the enemy that currently holds Western churches in its grip was not there.

We’re talking about secularism, enemy number one of the church of the free and developed world. This opponent of vital Christian faith crept into our world at the time of the Enlightenment and the industrialization of Western society. It grew as cities grew, as transportation increased, as information exploded. Society became so complex and the world so inter-dependent, that people no longer trusted God’s revealed will to be able to guide modern affairs. The Christian faith was relegated to a private corner of life, or prevented from entering into new areas of exploration.

Harvey Cox wrote a book called *The Secular City* which celebrated this new development. Human affairs need to be freed from religions that preach a kingdom not of this earth, he believed. Yet, Cox was a Christian.

The Church never really put up much of a fight. In fact, most church people became uncomfortable with the thought that God might have something important to say about commerce, about politics and about education. They yielded to the notion that religion does not belong at the cutting edge of life. It should focus on the soul and on heaven, not on practical concerns on earth. And so secularism invaded the hearts and

lives of Christians. *Saeculum*, the latin word for this “age” or this “world,” knocked *sacrare*, the latin word for “holy” or belonging to the Lord, off its pedestal.

Full-scale adoption

Christians ended up accepting without question ways and actions that had been shaped by a secular vision.

In unions they accepted the adversary model without asking themselves whether or not God wants workers to unite that way. In entertainment they listened or watched uncritically as relativism infiltrated ethics and morality. In education they went along with the anti-cultural model of the ’60s and the success-through-power model of the ’80s. In business they thought that the profit motive was supreme over environment and workers’ conditions. In agriculture they placed quantity of crops over quality of land and life.

In politics they argued, along with others of this age, that to be in power justified the means of getting there, and that justice and mercy were negotiable items. In homes they, also, bought the lie of consumerism, slipped into their consciousness through clever advertising. In relationships they followed non-Christians in sacrificing intimacy on the altar of power and safety. In real estate they helped drive up the price of land and homes through speculation. In food consumption they disregarded the true needs of the body, slavishly following popular fast-food trends. At parties they, too, found it difficult to unwind without booze and raunchy jokes.

Christians have come a long way, baby. And occasionally they come together to tell each other how the Lord has blessed them as they apply the secular notion that God prospers those who have learned to keep him out of their daily lives.

It is to this generation that the words of the prophet Jeremiah comes with tremendous relevance and power: “Reform your ways and actions and obey the Lord your God. Then the Lord will relent and not bring the disaster he has pronounced against you.”

Two ways of surrender

How did churches yield so easily to the mindset of this world, this *saeculum*? They did it by resorting either to liberalism or to fundamentalism. Liberalism said, the freedom of the individual is so important and the Enlightenment culture so impressive that we need not take the Bible as a lamp for our feet. Reason will do that for us. And so liberal Christians married humanism and Christianity in an unholy wedlock. Once married, the couple boarded the train that has brought Western civilization to where it is today.

Fundamentalists, fearing the complexity of modern life, said, we must get back to the Bible. But they started reading the Bible in a way it was never meant to be read. They read it as if it contained prescriptions for social ills, as if it had to be read “letter”-ally. Not the Spirit of Scripture, but the letter regulates life. This approach made them look rather ridiculous in the eyes of people who understand the complexity of modern life. You can’t develop an economy on the basis of a few prooftexts.

This approach has infiltrated Reformed churches too and gets people stuck in all kinds of issues. People who interpret the first few chapters of Genesis as if it provides a literal description of how and when the earth came into being, get very upset when scientists tell us that the earth may be several billion years old. They no longer pay much attention to Article 2 of *The Belgic Confession*, which says so eloquently that we also know God from that beautiful book the universe, “in which all creatures, great and small, are as letters to make us ponder the invisible things of God.” Fundamentalism further has the nasty habit of identifying itself with capitalism and the status quo.

Continued on page 5 ...

(Editorial continued from page 4)

Do not be conformed

We must learn from our mistakes and still cling to the belief that modern society in all its complexity can be properly guided only by a Scripture freed from well-intentioned fundamentalism and from compromising liberalism. We need a scripture that speaks on its own terms with great authority, whether in the form of parable or miracle, whether by example or in principle, whether in song or in exposition, whether in history or anecdote. The guidelines are clear to those who, led by the Spirit, individually and communally apply the inscripturated revelation of God's will and an understanding of God's revelation in creation to the challenges of public and private life.

It's not easy to be a reforming Christian in the last decade of the 20th century. There are unique costs to discipleship in an age that does not throw its Christians to the lions. A lot of self-discipline is needed, discipline which may give the impression that the cost is self-afflicted.

We must, nevertheless, keep the vision of the Reformers alive and heed the voice of Jeremiah calling on us to reform our ways and actions and to obey the Lord. A few hundred years later, the Apostle Paul wrote in a similar vein: "Do not conform any longer to the pattern of this world [deformation], but be transformed [reformed] by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will" (Romans 12:2).

Can you imagine what a sophisticated society could be like if it tested and approved God's good, pleasing and perfect will?

BW

Longer Letter**Change under God's control is no 'ism'**

In his "Pastoral letter" in the June 23, 1989, issue of *Calvinist Contact*, Rev. Leonard Schalkwyk states that "rationalism dismantles the church." I think he is correct about that. But within the text of his letter, he is guilty of a confusion of ideas that is all too common. He writes "Evolution was never proven ...; it topples like dominoes the facts in the Bible." Later he writes, "The faith of evolutionism necessarily topples the tower of Babel and dries up the flood."

I ask, "Is 'evolution' the same thing as 'evolutionism,' and are both of those words synonymous with 'rationalism'?" Rev. Schalkwyk writes as if that were so, but I think it is not so.

Nearly all of us think that the Earth rotates and that it revolves around the sun. We explain those motions in a very mechanical way in terms of momentum and the force of gravity. Yet we do not adopt a mechanistic (godless) view of the universe; we insist that it is God who "makes the sun to rise" and who faithfully promises that "summer and winter ... will not cease." We have no trouble distinguishing the mechanical behaviour of the Earth under God's control from a mechanistic philosophy of the universe.

Nearly all of us make use of the understanding of biochemistry that makes modern medicine possible. When we suffer from an infection, we expect the doctor to treat us with antibiotics, and he or she does and it works. Yet we do not adopt a mechanistic (godless) view of medical treatment; we insist that it is God "who heals all our diseases." We have no trouble distinguishing the biochemical basis for medical treatment under God's control from a mechanistic philosophy with regard to living organisms.

Clear thought required

Why, then, is it so difficult for us to properly distinguish processes of change and development under God's control from the godless, rationalistic philosophy of naturalism? Why do we still talk about evolution, even when the change and development is thought of as under God's control, as if it were

identical with godless evolutionism? Clearly distinguishing the scientific theory of biological evolution by processes under God's control from a godless, rationalistic philosophy of evolutionism, it seems to me, is just as reasonable and just as easy as the distinctions we make in the two examples I listed above.

All of us Christians reject the godless, rationalistic philosophy of evolutionism. At the same time, some of us want to consider and evaluate the scientific theory of biological evolution, always thinking of those processes as under God's direction and control. It is important for us to make the clear distinction which I have recommended. Failure to make and remember that distinction will confuse the issues and make our discussion difficult.

I realize that quite a long time has elapsed since the publication of that "Pastoral letter" by Rev. Schalkwyk, but I think that my comments may still be relevant and useful to the readers of *Calvinist Contact*.

Clarence Menninga
Dept. of Geology,
Geography and Environmental
Studies
Calvin College
Grand Rapids, Mich.

More letters on page 6

Pontius' Puddle

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

**Gentle whispers**

The other day I had lunch with a friend I had not seen since she stopped teaching some months ago. "So what's it like to be home full-time without the pressures of lectures and alternative child care?" I asked.

Her reply made me stop and think. "I have learned to listen to my children and I have learned that the most important messages are those that are whispered." Since I know her children well enough to have heard them shout, I knew she was not talking about the ignored child whose whispers are lost amidst the shouts of others. She was talking about shouters who sometimes whisper the unexpected, who disclose their vulnerabilities, who leave us pondering or changed in some way.

I vividly recall a moment in my own life when those whispers were not attended to, and it may well be that experience which helped to form my occasional "outspokenness."

It was one of those typical coffee-and-cake adult birthday celebrations. My mother's friends were gathered in the living room and those of us who could stay up beyond 8:30 were allowed to observe and eat cake. During a lull in the conversation about the church, the school, the children, one of my mother's closest friends suddenly chose that moment to berate me for my unwillingness to befriend her daughter. I was a conceited, arrogant, stuck-up snob who thought herself superior to her daughter, herself and her family.

My 13-year-old cheeks burned, my mouth was struck dumb with the attack. The words hung in the air as I painfully said goodnight and went upstairs. I waited in bed until everyone had left, certain that one of my parents would come to apologize for the attack. I rehearsed the words I would say as I whispered into my blankets. But no parent came up that night and no words were ever exchanged about the incident. It was as if it had never happened. But it had and I learned that the pain of unuttered whispers does not simply evaporate.

Ringling whispers

Are the whispered and unspoken thoughts and feelings the most important messages we have to share with others? They become important when they are consistently not heard. They are important when they become the hidden selves we do not dare expose behind our seemingly impenetrable mask of competence and conceit. They are most important when they disable us, when they prevent us from reaching out to others to whisper, "I need you, I am hurting, I am afraid."

Listening for the whispers requires a sensitivity to the whispers we hold within ourselves. It demands an awareness of the fact that the obvious, the dramatically loud proclamations of the one are only a facet of the shouter. Within the shouter there also lurks a whisperer. It may be that when we listen for the whispers which the shouter is not hollering, we will come to glimpse the heart of the other, whether that be a child, an adult, a friend or a spouse.

God does not always proclaim his glory in majestic and bold declarations. Elijah learned that lesson when he went looking for God in the powerful wind, the earthquake, the fire. "And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then [God] said to him: 'What are you doing here, Elijah?'" (NIV, 1 Kings 19:12-13).

The whispers we hear from our children, our friends, our loved ones, are not necessarily the gentle whispers of God's presence. However, like Elijah's experience with God, they are the whispers of the unexpected, the hope, the longing. Attending to whispers makes us realize that as listeners and as whisperers we are not alone. Maybe, like Elijah, we will discover that there are "thousands" like ourselves.

Alyce Horzelenberg-Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton, Alta.

Letters

Don't pity students who have to work

I so appreciated Herman de Jong's "Comment with a wink" column "A tree- and church-planting generation" (C.C. June 16). "Restocking the earth is just as important as restocking the church." To that I can say, "Amen and amen."

We, my wife and I, have just come from a trip through Asia and found that trees are a scarce commodity. India recycles and recycles paper so that the newspaper isn't the easiest to read.

When we see the world's millions we are awed by the need and the hunger for

meaning of life. The potential for church planting is immense. It was therefore so heartening to see native brothers and sisters equip the young to plant churches.

In Madras we visited an interdenominational para-church organization called CONS, the Committee on National Strategy. One hundred and thirty young men and women were busy being trained for church planting in a four-year course. The unique thing is that all students were *practically involved* in some stage of church planting. The goal is to have 1000 new

churches planted by the turn of the century. Unfortunately, the mainline churches are not involved. Hindustan Bible Institute is a para-church movement, as I understand it, which sees church planting as a desperate need. Do these dear people have to work hard? You can believe it! So do a lot of students who go on to our colleges in the United States and Canada have to work extremely hard.

My point (relates to) a remark by Herman de Jong: "Actually, I think it's horrible that students, after a hectic college year, must work so hard

during the summer to earn part of their tuition fee." Is this tongue in cheek, a comment with a wink?

In case Mr. de Jong is serious, I would like to make the following comments:

1. Good physical work after a lot of study and mental strain is *excellent* therapy. If there is some balance between study and physical labour there can be great personal benefit, plus some extra income.

2. Students who experience rough, day-to-day labour are usually the better for it because they will have an idea what part of our work force is involved

in.

3. The experience even in some volunteer services can become very beneficial for the student's marketable skills in the future.

So let us not feel too sorry for our students who need to sweat it out a bit. I certainly would not call it "horrible." Unless I misunderstood, I would call the work students need to do an "opportunity," "some character building" — in short, I would call it "a blessing."

John Van Hemert
Lantana, Florida

Reports of their death greatly exaggerated

On behalf of the staff and board of Citizens for Public Justice, I would like to thank Jake Kuiken for his recently (C.C. Sept. 29) stated concerned support for CPJ. However, the article might give the impression that CPJ's support is declining. Phrases like "diminishing resources," "losing ground,"

and "demise" do not paint a true picture of CPJ.

CPJ is alive and well — our work is flourishing, we continue to experience small successes, and our support has never been better. In financial terms alone, our overall support in 1988 exceeded the previous year by 24 per cent. Encouraged by this financial

growth and the continued enthusiasm and support of many members and donors, we expanded rapidly in the last three years, adding on two affiliate offices, in B.C. and Ontario. However, this year our income has not grown as much as hoped and in recent months we have spent much time and thought reviewing the

scope of our expansion and how we can best use our resources across the country.

In this context, the Alberta CPJ Provincial Council reviewed the focus and structure of its work. The current situation of two part-time staff working out of two offices hindered good communications, development of career staff and teamwork. As a result the council decided to create one full-time position, centred in Edmonton, but with responsibilities for all communities in Alberta. Each

CPJ affiliate will now have one full-time equivalent staff position in one office.

In a related decision, CPJ's budget plans for 1990 do not include an increase; we have decided that we must slow our growth until our income builds even more. We pray that these decisions will help CPJ, as Jake Kuiken put it, continue to "speak in the public arena from a gospel perspective."

Harry J. Kits
Executive Director
Citizens for Public Justice
Toronto, Ont.

Ministry of Revenue
Ontario
Remo Mancini, Minister
David Peterson, Premier.

EMPLOYER HEALTH TAX

In januari, 1990, premies voor het Ontario Health Insurance Plan (OHIP) zullen worden vervangen door de nieuwe

EMPLOYER HEALTH TAX (EHT)

Alle werkgevers met een permanente vestiging in Ontario, zullen worden verzocht om deze belasting te voldoen via maandelijkse of kwartaal betalingen gebaseerd op het jaarlijks bruto salaris.

Het ONTARIO MINISTRY OF REVENUE

die voor het uitvoeren van deze nieuwe belasting verantwoordelijk is, verstuurd op 28 augustus, 1989, een **INFORMATION REQUEST** naar werkgevers in Ontario. De informatie verschaft aan het Ministerie, door de werkgevers, zal gebruikt worden om vasttestellen hoe deze belasting betaald zal worden. Het Ministerie zal de werkgevers verder informeren zodra meer gegevens beschikbaar komen.

Als U een werkgever bent in Ontario en nog geen **INFORMATION REQUEST** heeft ontvangen, gelieve U het Ministerie kosteloos te bellen, op de onderstaande telefoon nummers:

- in Metro Toronto 945-8470
- voor alle andere kengetallen 1-800-263-7965
- voor gebruikers van een telecommunicatie systeem voor doven 1-800-263-7776 (Device for the Deaf)

Never, never again!

A short reply to Wendell VandenHazel's letter (C.C. Oct. 13): Good that you found the Classis Niagara report on sexual abuse informative. You must have missed something, though, otherwise you would not state (or is it wishful thinking?) that you believe the lid will be put back on.

As a victim/survivor I can tell you, we have been hurt too much, too long. We simply won't allow anyone to put the lid back on. Sexual abuse, any abuse of children and adults has to stop!

Willy Vermolen
St. Catharines, Ont.

Caution in reporting abuse

Having read in C.C. (Sept. 22) the guidelines adopted by schools in Alberta regarding reporting of abuse cases, I would like to make one observation. Only on the side of the teacher being accused of abuse is there any mention that the older teenager may fabricate story and details. Is this not also true of parents?

I caution teachers to be 100 per cent sure of their facts prior to calling in the CAS for investigation. Unjustified accusations can be very

devastating and rip open deep wounds that leave scars for life.

I also caution teachers to keep confidential on their side suspected cases until the facts have been confirmed — unjustified accusations can mark people for life.

How do I know? We have been there. And although we were able to come to terms with our distraught teenager, it is hard to come to terms with a gossiping community.

Name withheld

Send your questions to
Peter and Marja
c/o Calvinist Contact.
Confidentiality is assured.

Cinema summaries

Marian Van Til

The Adventures of Milo and Otis

Family
Produced and directed by N. Hara



If there is a person alive somewhere between here and Japan who is not captivated and delighted by *The Adventures of Milo and Otis*, that person must be a cynic indeed — someone in whom the child has been long dead.

If you have children and merely tolerate taking them to the occasional Walt Disney picture, take heart! You will enjoy this film at least as much as they will, as will you if you have no children at all. This one's in its own class.

Milo and Otis is a 1986 Japanese production which captured that nation's imagination: it played in Japan for months. The version for English-language audiences recently opened in North America, spearheaded by Columbia Pictures. It is superbly narrated by actor Dudley Moore and deliciously set to music: St. Saen's *Carnival of the Animals*, Beethoven, Prokofief, Sousa marches — some orchestrated, some "synthesized." (If it isn't playing in your town, it would be worth encouraging theatre proprietors to bring it in, and not just for matinees.)

Milo and Otis has no human actors: just animals, animals! and mostly young ones: kittens, puppies, geese, chicks, cows and calves, piglets, crabs, fish, bears, owls and other birds (including nestlings), a sea turtle, a fox and a fawn. The setting for the animal adventures is a wealth of terrific scenery — farmland, mountains, seaside — spanning all four seasons. (It's easy to forget that Japan consists of a number of mountainous islands and is not all high-tech, densely populated cities.)

The absence of humans in movies of this type (which in North America have for years been Disney's sole domain) is undoubtedly a plus; it eliminates the possibility for bad acting. Nor are the animals manipulated to fit a specific, pre-conceived story, something the Disney films do with less than satisfactory results.

Creational integrity

A few of the animals were trained but that is never obvious to the viewer. The animals are simply allowed to be what they were created to be, and we have the privilege of looking in on their play. That is not to say that there is no "story"; there is, but it's one that suits natural animal behaviour.

Milo (an orange tabby kitten) and Otis (a pug puppy) are born on a farm at about the same time. From birth they frolic together and a strong bond develops between them. When Milo, who has the personality of the proverbial curious cat, hops into a stream-side wooden box which inadvertently gets launched downstream, his and Otis' adventures hit high gear.

Milo encounters all sorts of new creatures, and danger from some of them and the elements. Meanwhile, Otis sets out to look for him and has some unusual encounters of his own. The movie builds genuine suspense while remaining perfectly plausible.

Milo and Otis glories in the beauty and playfulness of creation and its creatures; and if one has eyes to see and ears to hear, it compels him or her to glory in the Creator as the animals themselves do. It easily reinforces the Reformed emphasis on all created things having their rightful place and revealing God's creation-Word. A favourite stanza from *Rejoice in the Lamb* by Christopher Smart, an 18th century English poet (who, despite being considered mad, had an unshakable and insightful faith) exquisitely sums up the spirit exemplified by this film:

For I will consider my cat Jeoffrey.
For he is the servant of the Living God,
duly and daily serving him.
For at the first glance of the glory of God in the East
he worships in his way.
For this is done by wreathing his body seven times round
with elegant quickness.
For he knows that God is his Saviour.
For God has blessed him in the variety of his movements.
For there is nothing sweeter than his peace when at rest.
For I am possessed of a cat, surpassing in beauty,
for whom I take occasion to bless Almighty God.

Auctioning a little bit of history

As a last hurrah to summer I attended a farm auction. My husband and I had been tempted by some children and grandchildren to go with them to the event. We arrived in time to do some browsing before the first item came on the block. As we filed one by one out of the mini-van we joined the crowd of neighbours, buyers, onlookers and bargain hunters already there.

The men milled around the machinery while the women cast appraising eyes on a wide variety of household goods, some of which must have easily served three generations of people.

The stately farmhouse had apparently yielded all its long-hoarded evidence of life lived under its protective roof; I felt like a nosey intruder as I passed by the different displays of bric-a-brac, outdated textbooks and long-forgotten toys.

After half a century of carrying on in the tradition of their forebears as they tilled the soil and cared for their cattle, Elmer and Luella must have decided they wanted rest and some well-deserved leisure time. The two generations that were already well on their way after them may have failed to produce an heir apparent or else, as I deducted from a pile of old computer magazines, their interest had been directed elsewhere.

The auctioneer was being held up by some last minute details and I took my two small granddaughters for a stroll through the field where all the riding tools of the farming trade were parked.

Perched on top of a big John Deere implement two young boys loudly debated the usefulness of the machine. Had their dads been near enough to hear them, they would have been startled to find their own often expressed opinions staunchly defended.

When the bidding finally started I was glad to find out from the local folk that Elmer and Luella were not in the crowd. Somehow that made the whole affair anonymous and, for me at least, easier to enjoy. I tried to make sense out of the torrent of syllables which the auctioneer unleashed with gusto, but it was no use.

Junk or prize?

I was amazed to discover the apparent value of some buckets with nuts and bolts and other such articles which I, in my ignorance, had dismissed as scrap metal. But on the farm where a million things may break down when they are most needed, norms are different. Then the auctioneer planted

small talk

Alice Los



himself firmly on the wagon which also held boxes full of delicious old stuff. I had my eye on one filled with books and gleefully (for one whole dollar!) became its owner.

Our family left in time for the baby to have his nap at home. Once there, I took out the books one by one. Several never made it back in, what with two eager girls looking for new stories to be read to them at night! The rest have found their place on the special "grandchildren's reading table" in our home.

There are books on horses and a 4-H manual which must have kept a young descendant of Elmer's and Luella's busy one winter some 10 years ago. There's also (but not on the children's table) an old copy of

Gone With the Wind. What sort of young woman, I wondered, would have been absorbed by the life and times of Scarlett O'Hara? She may not have treasured the book or else she would have tucked it in her trousseau when it was put together.

Remembering those hours at the auction makes me look at the things in my own house with different eyes. In another generation or two, who will be using that flower pot or looking at that painting? Who will be serving cake on that special platter? I hope it won't be a stranger; but, whoever it is, I'd like her to treat it with the same loving care as I now do and my mother and grandmother before me did.

Alice Los lives in Inkerman, Ont.

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Church

Marian Van Til, page editor

Medical association report says rock music more influential than TV re: teen behaviour

CHICAGO, Ill. (EP) — Fascination with rock music, particularly heavy metal music, may be associated with teen drug use, premarital sex, and satanic rites, according to a report released by a special committee of the American Medical Association (AMA). The AMA urged doctors to be alert to the listening habits of young people, saying musical preferences may be an indicator of emotional health.

The committee did not draw a direct cause-effect relationship between rock music and antisocial behaviour, saying that the complexity of the issues involved makes it nearly impossible to design a scientific

study that could demonstrate such a relationship. But the AMA's Group on Science and Technology concluded, "At the very least, commitment to a rock subculture is symptomatic of adolescent alienation."

The report, "Adolescents and Their Music," was published in the Sept. 22 *Journal of the American Medical Association*.

The committee noted that the average teen listens to 10,500 hours of rock music during the years between seventh and 12th grades, and concluded that music is a greater influence in teenagers' lives than television. TV viewing is often supervised and censored by parents, while

music is largely uncensored, the committee noted.

The report also cited evidence that teens who are involved in the rock culture could have greater tendencies to be low achievers, involved in drugs, sexually active, and even involved in satanic activities. "Heavy involvement in rock music by low achievers may be an adaptive reaction to their failures as students and an expression of their alienation from school and the learning experience," the report said.

The committee expressed particular concern about heavy metal music and rock videos. It cited a study that found seventh and 10th graders who watched an hour of rock videos were more likely to approve of premarital sex than a control group of adolescents.

Christians not surprised

Dave Hart, a research analyst for Menconi

Ministries, a Christian media analysis organization that studies rock music, was not surprised by the AMA's findings. "They're saying what we've been saying for years, and they're saying it the way we've been saying it," he explained. "They say doctors need to start using the music as a clue to what might be going on with the kid. That's what we tell parents. Rather than attacking the music, use the music as a tool to understand the deeper spiritual needs of your kid."

Hart agreed with the AMA's conclusion that no cause-effect relationship could be proven between rock music and anti-social behaviour. "There isn't enough research in that area," he said, adding, "The kinds of behaviour we're studying, like suicide, anti-social behaviour, alcohol and drug use, and sexual promiscuity, are too complicated to get a one-to-one correlation drawn. Kids don't

just commit suicide because they heard a song. There's more involved."

Hart added, "We say the music doesn't make kids do anything, but that's not to say music doesn't influence kids. It definitely influences them, because it sets up their whole value system a lot of times. Then they choose their behaviours on the basis of those values."

Hart concluded, "The secular world of psychology is beginning to wake up to the influence of rock music, and realize what we've been saying for a long time: it's more than entertainment, it's education. It's teaching kids stuff."

Church news can be found on page 17

U.S. study finds concept of 'church home' is changing

GLENDALE, Calif. (EP) — The concept of having a single church which people call their "church home" is changing. That is one finding of a newly-released study from the Barna Research Group. Titled "America 2000: What The Trends Mean for Christianity," the study examines trends that will affect church ministry in the coming decade.

The study, based on years of research conducted by Barna Research, found a shift away from the traditional notion of choosing a single church as one's "home church." In the report, George Barna writes that there is a transition now in progress in which people are increasingly likely to have a group of several churches that

are thought of as home churches. The individual will choose from among that group for one church to attend on a given Sunday.

"Recognizing that they have a breadth of needs, and recognizing that most churches are incapable of satisfying that range of needs, adults will attend several churches, visiting each on a rotating or 'as needed' basis," writes Barna. "This is a consequence of the lack of felt commitment to any single congregation, the low premium placed upon loyalty in the baby boomer mind; the heightened selfishness of perspective; and the inability of most churches to develop a ministry which addresses a

wide enough range of needs, or does so with quality."

In a separate interview, Barna indicated that this trend is especially evident among single adults. Since most churches have a particular area of strength of specialization, adults will gravitate to a church to take advantage of that strength when it coincides with the personal needs they feel most keenly at the moment. Barna said that while singles have traditionally been a transient element in congregations, multiple church behaviour can be seen among married adults as well, particularly members of the baby boom generation.

Marty: Lutherans must move from Scandinavian roots

RIVERSIDE, Ill. (EP) — Lutheranism is going to have to let go of its European roots to grow, says the Rev. Martin Marty, professor of the history of modern Christianity at the University of Chicago.

In an interview with Martha Sawyer Allen of the Minneapolis *Star Tribune*,

Marty said, "By 2050 the percentage of the population in America that will be Northern European Germanic or Scandinavian will be trivial." This group has been the base of Lutheranism says Marty, who adds, "I love the Scandinavian heritage, but it isn't the future."

The future of Lutheranism is to be found in nonwhite cultures, says Marty. "The excitement of the Christian church is in Latin America, Africa and Asia. The future is there, but Europe is part of our memory. There are more active Lutherans in Namibia than Norway."

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Mission-minded church member sews what she reaps

GRAND RAPIDS, Mich. (CRWM) — Norma DeVries is a woman of the cloth. Fifty-eight bolts of it to be exact. The large assortment of fabric in her home might cause visitors to suspect her of starting a cottage industry in her home. The fabric is stored in her hall closet, basement and on the table in her den, which also holds a well-used sewing machine.

Norma got into her sewing spree after she wrote letters to the missionaries supported by her church — Second Christian Reformed of Grand Haven, Mich. — asking them what they needed.

“Most of them said they had what they needed,” says Norma, whose daughter and son-in-law Peter and Helen Flikweert were missionaries in Honduras. “But Jackie Walcott in the Dominican Republic wrote back and said the people there are so poor, and that I could do something for them.”

Shortly after receiving this letter, Norma learned of a woman in town who was converting her fabric store into a yarn and knit shop. The storeowner was happy to donate her remaining inventory of fabric to Norma for her new-found

cause.

No victim mentality

Despite suffering from lung cancer, Norma has proven to be very productive. She ships one “care package” each month, stuffed with 75-100 articles of children’s clothing. On top of the clothes she often includes other goodies, such as candy or small toys.

“It takes about 12 minutes to sew a pair of shorts,” states Norma, as if she’s giving a guided tour of her home factory. Stacks of pint-sized shorts, shirts and dresses are piled on the top 10 steps leading to her basement. “It’s very simple; anybody who sews a little could do this. Little boys in the Dominican Republic wear shorts and little girls wear sundresses because it’s very hot there. You can take a sheet of fabric, make your own pattern and just put elastic on it.”

Some months, when Norma can’t sew enough to fill a box, she visits garage sales in Grand Haven or collects used clothing from church members. But she won’t take junk, she insists. She’s fussy about what she picks out for her adopted nation of children, and she washes and mends everything she collects.

“Her heart is really in missions and she does everything with such exuberance,” says Fran Karnemaat, World Missions regional representative for the midwestern U.S. Norma and her husband, Nelson, went to Papua New Guinea in 1982 to serve as volunteers, teaching and doing carpentry for 14 months. While the DeVrieses haven’t traveled lately, Norma keeps close to missions as the local contact person for World Missions in her church. “She puts in whatever time it takes if you need help with something,” Karnemaat adds. “She’s the type of person I would never hesitate to ask to do a job.”

But Norma isn’t all work. In a way she also reaps what she has sewn when she hears the reports from missionaries Tom and Jackie Walcott about how much the children in the Christian Reformed churches of the Dominican Republic appreciate their “new” clothes.

“Those little kids are so cute!” Norma gushes. “They like to dress up. They might come out of tar-paper shacks on Sunday morning, but at least they’ll look neat.”

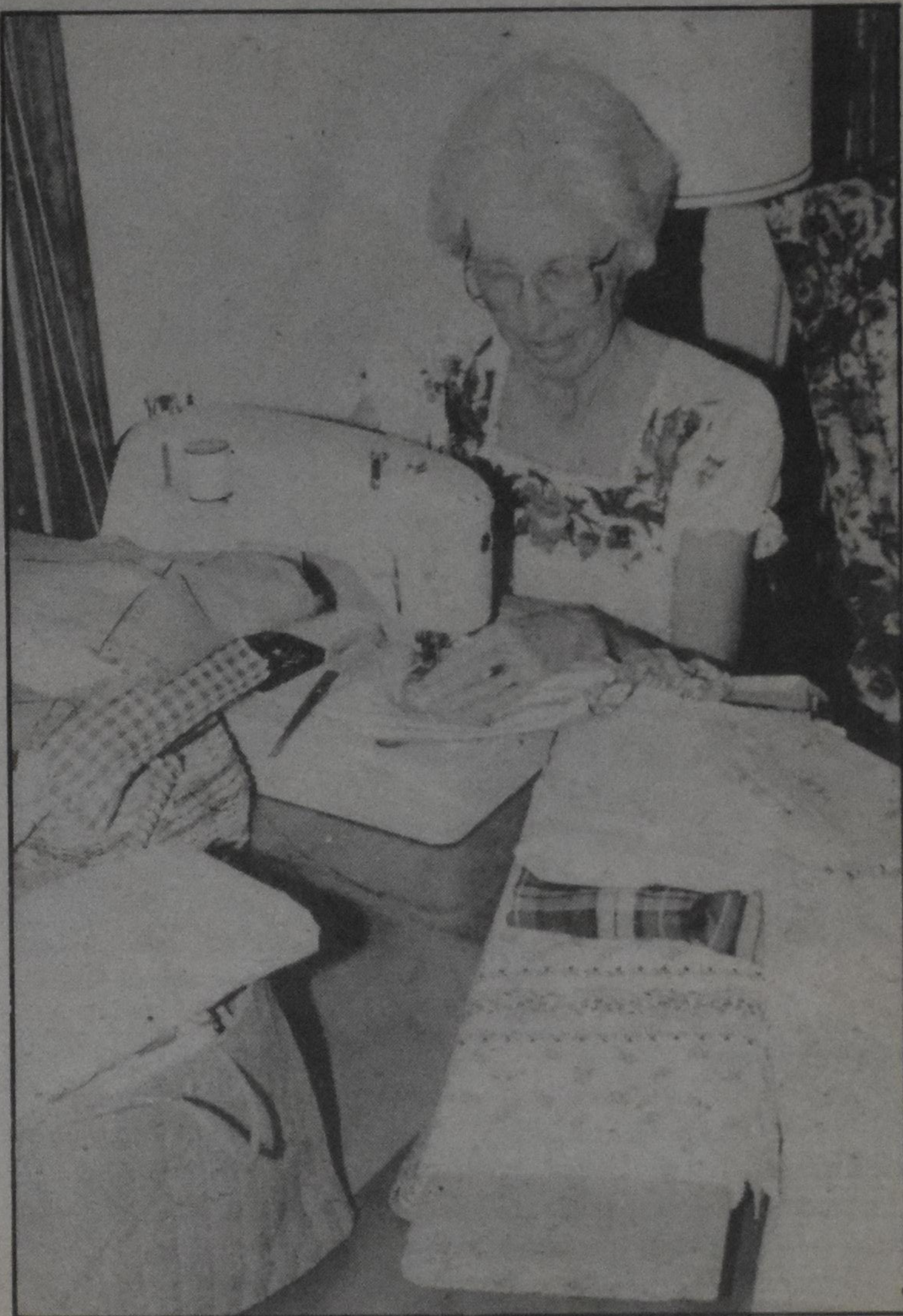


Photo: Tim Penning

Norma DeVries sends a box of clothes every month from her home in Grand Haven to children in the Dominican Republic.

Graham tackles drug abuse, other social issues

LITTLE ROCK, Ark. (BGEA) — Evangelist Billy Graham mobilized prayer and aid for victims of Hurricane Hugo and, for the first time in his 40-year ministry, devoted an entire sermon to the topic of drugs during his Arkansas Crusade last month.

On the night Hurricane Hugo hit the East Coast, Graham asked his audience to bow their heads in prayer for victims of the hurricane and for those about to fall prey to the heavy winds and rains of the storm. A special offering for victims in the devastated cities raised \$33,500 which was to be channelled through relief organizations such as the Salvation Army and the Red Cross. Twelve-and-one-half tons of food were also collected during the crusade and would likewise be distributed through local relief organizations.

Graham’s “drug sermon” was peppered with sobering statistics on substance abuse and the current war on drugs.

However, the central theme of his message emphasized a biblical answer to this menace.

“Drug abuse is an undisciplined flight from reality, not from something good, but from something evil, Graham asserted. “Jailing drug dealers and detoxifying drug addicts does not get at the heart and the soul of the problem, which is spiritual.”

“The gospel is the answer to

the drug problem, because it alone delivers us,” he continued. “Drug abuse gives a temporary high followed by a crash. The gospel gives an everlasting high — it breaks the stranglehold on the things that keep you down.”

In another sermon, Graham talked about pollution with his Arkansas audience and linked it to “moral pollution.” (Thirty years ago Graham refused to conduct a crusade in Arkansas because it was to have been segregated.) He referred to the Valdez oil spill in Alaska saying that though billions of dollars have been spent to clean it up, there is a greater pollution — through news stand pornography, trash television, racial prejudice, drug abuse and lack of ethics in many areas of our lives.

“The human soul is being relentlessly soiled and spoiled today,” Graham said. “Do we put a higher value on fish than people? Corruption of the soul devastates personalities, rots

society and ends in death.”

Teach morality

Graham urged schools not to neglect to teach students “the difference between right and wrong” like they used to — such teaching certainly does not violate separation of church and state, Graham implied. (The church/state issue is a current political hot potato in the U.S., causing many schools to be fearful of advocating the teaching of morality, much less of “religion.”)

Probably referring to an anti-drug rally that was cancelled that week by a local school because it was associated with the crusade, Graham concluded, “I think sometimes school boards have gone much farther than the Supreme Court ever dreamed they’d go. They need to at least talk about morality — youth wants to know what’s right and wrong.”

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The road to Baissa



Photo: Collier's Encyclopedia
Fulani woman.

Ed Vanderkloet

Ed Vanderkloet recently visited his daughter Kathy in Nigeria where she works as a missionary.

The road, if it can be called that, is a sort of path through the bush, deeply rutted by rain and traffic. Kathy warned me that the road to Baissa would probably be worse than anything I had seen before. I didn't believe her; after all, I have seen some pretty awful ones in my life. But during the first few miles I regret my earlier skepticism. I also regret my decision to go. The road is absolutely dreadful, worse than words can describe and, yes, worse than anything I have experienced before.

I drive the second vehicle in our little convoy of two. It is a four-wheel-drive Toyota Landcruiser that keeps sliding and slithering through the mud and the countless giant potholes. You never know how deep they are, for the incessant rain has turned them into mini-lakes; some of them badly jolt us and cause the car to shudder violently.

Worse are the gullies that cross the road at the craziest angles. Instead of hitting the holes with both front wheels simultaneously, the vehicle gets a double whammy causing vicious side twists that make it pitch and groan like a World War II corvette in an Atlantic gale.

But the real danger comes from the many places where one side of the road is two or more feet lower than the other. Several times I fear that the car will tip over, but miraculously it stays on all fours.

How did I get myself into this predicament? I am visiting my daughter Kathy who works in Nigeria for Christian Reformed World Missions. With her I had met other missionaries, such as Ann De Jonge. Ann brings the gospel to the Fulani cattleherders who trek up and down the country to tend their cows.

We visited a Fulani camp deep in the bush near Wukari. One of the tribal elders there is a Christian, a rarity — most of these nomads are devout Muslims. Ann speaks their language and has gained their

trust. With her nurse's skills she treats their sick and has kind words to say to all. She tells them of Jesus and shows slides that portray something of the Good News.

Her work is co-ordinated by Fred Bakker, who with his wife, Theresa, lives in Takum.

And then there is Ruth Veldkamp, who speaks better Hausa than most Hausas and who concentrates her missionary efforts on the well-educated Muslims in the Wukari area. Ruth frequently crosses the sword of the Word with the weapons of Islam. She points to the one who sacrificed himself so that people may obtain forgiveness and peace with God. To the followers of the prophet such a message is bewildering, for sin and salvation are not central to the Koran.

In the Landrover ahead of us are Bill and Sandy Thornburgh with their two-year-old son, David. They live in Baissa (Buy-EE-sa) where Bill teaches. They are just returning from Jos, 500 km away, after taking their eight- and seven-year-old children to the Hillcrest boarding school. Until Christmas, the family will be separated.

Isolated existence

Life in the bush is lonely, especially now that fellow missionaries Fred and Betty Van Dyk are leaving. The missionaries don't mind the loneliness but it bothers them to be so isolated, especially in

cases of emergency. Last year the mission plane crashed in Jos, killing pilot Mike De Jong; it doesn't look like the mission will acquire a new plane.

My reverie is interrupted by a sickening thud that brings me back to the grim reality of the Baissa road. In front of us, on the right side, yawns a gully two feet deep and at least as wide. Our Landcruiser lurches violently and negotiates the obstacle course at a bizarre angle and then, thanks to the four-wheel-drive, drags us through a hole that brings the mud up to the vehicle's axles.

We approach a village of round huts. Dozens of naked little children wildly cheer us when we pass through. It's an exhilarating feeling to be the subject of such adulation. For a moment I understand what Her Majesty the Queen must experience on her rides through the cities of the realm. But Kathy, who has learned the Hausa tongue, deflates my ego with the remark that the kids

shout something that boils down to "Hey, whitey!"

Finally we reach Baissa and are warmly welcomed by the Van Dyks. We eat a superb dinner by the light of candles and a kerosene lamp because the compound's only generator was destroyed by lightning a few weeks earlier. I am so tired that not even the prospect of tomorrow's return trip can keep me awake.

Roosters, amoebas and mangoes

Morning comes early in Nigeria with dozens of roosters holding choir practice. I give myself the customary "three-sh" treatment: shower, shampoo and shave. A missionary who will remain unnamed adds a fourth sh word, stating it is more important than the others, what with all the amoebas around.

The journey back is just as bone-jarring and hair-raising as the trip down. Again it takes

us over three hours to drive 50 kilometres. We breathe a sigh of relief when we hit the asphalt road at Marraraba. The remaining 50 kilometres to Takum take only 40 minutes.

Later, I meet the workers at Mkar's hospital for victims of leprosy, polio and other diseases, those at the orphanage as well as the staff of the seminary and the fledgling Christian university. In Jos I attend the simple and emotion-filled farewell under the mango tree to Gerry Vandenberg, who has served her Lord for 36 years in Nigeria.

I salute our missionary messengers over there, all of them, too many to mention by name. They are sinners turned saints who have heard the Great Commission and who now travel the road to Baissa and countless other impassable roads. May our prayers accompany them on the way.

Ed Vanderkloet is a researcher for the Christian Labour Association of Canada and lives in Rexdale, Ont.

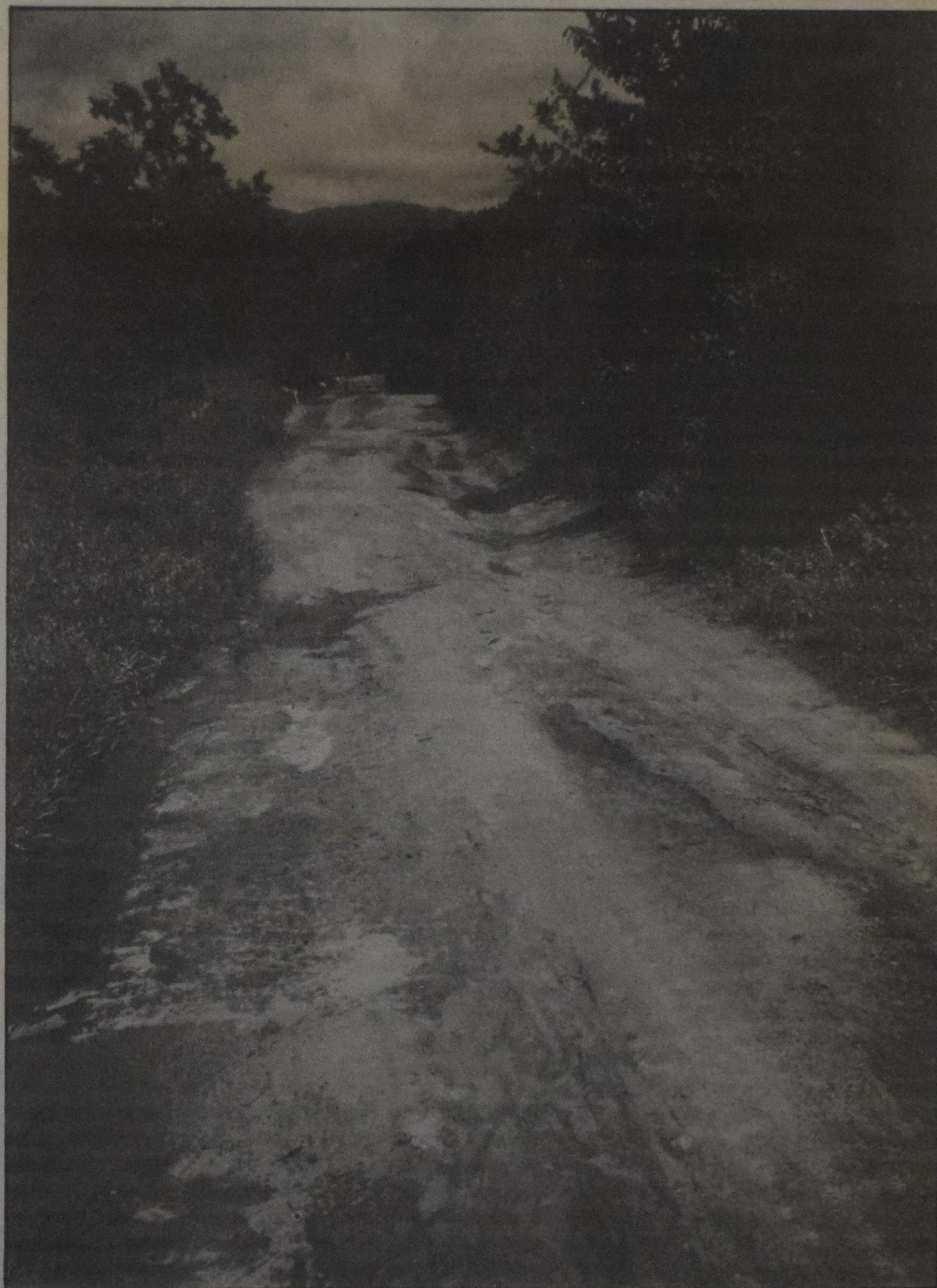


Photo: Ed Vanderkloet
Road to Baissa.

Why not all my children go to church anymore (2)

Don't look for neat explanations

Adrian Peetoom

Last week I steered the problem of church-leaving beyond the point of talk between hurting parents. I spoke a bit about the specific hurt Johanna and I share, and I added some speculation about factors in our family life which may have contributed.

But we don't want to go public with many more particulars about it, partly because it's painful, partly because we need our children's permission for revealing details, and partly because each family situation will be unique. Moreover, we want to prevent anyone from saying, "We're not like them so it won't (can't) happen to us." Rather, we want to encourage couples (and families) to voice their own regrets, their own scars, their own painful memories to themselves. Each set of parents will have its own need of prayer for forgiveness, and (it is hoped) each parent will concretely experience that forgiveness, as we have.

Perhaps there are cases in which it seems that a direct link between the actions of parents and their children's lack of faith commitment can be easily established. When stories of gross sexual and other abuse reach us, we easily jump to conclusions about it.

But even then I hesitate, for my own experiences have taught me that life is never, ever to be understood in simple cause and effect terms. One way of reading God's Word is to hear his voice cut ironically into our lives every time we think we have figured things out, and then not to put us down but to remind us of our limits.

I even understand the curses and blessings of Moses as recorded in the last few chapters in Deuteronomy that way. If we approach scripture as teaching us how to avoid curses and how to be sure of receiving blessings, if only we carefully structure our lives, we misread it. The truth is that, by ourselves, we can't manage to live up to the demands of scripture. We can't possibly live up to the Torah; we can't, and the wandering Israelites couldn't either. But curses and blessings are a literary device, a symbolic way of reminding us that perhaps curses will come when our limited human reasoning says they won't, and blessings are unexpected gifts. For instance, there's a curse about not being able to take full parental credit when things go "right" with our children, balanced by the blessings of realizing that we don't have to simply blame ourselves when things go "wrong."

We human beings have a thousand ways of fooling ourselves. We may not have been smart at school, but few of us have failed to learn how to make it appear that we're not at fault for the "mess," the problem, the evil we meet on the road. Blaming parents for our troubles seems almost inevitable these days. Children (we all!) are happy to have parents to blame for the messes we're in. However, for our achievements we're quick to

take credit ourselves.

Lifting the blanket

I have begun to correspond with a former school friend in Holland. In response to a question of mine, he wrote that he doesn't go to church anymore, for "I've never been interested in a hereafter" (my translation). I met him last year and we got to talking about our schooling, about which he was more caustic than I — and I'm no great fan of traditional schooling myself.

Then we gently touched on the models we saw our parents to have been, and there he (carefully!) lifted the corner of a blanket underneath which (he hinted) I would find some dirt, clearly linked to the prominent place his parents had played in church matters. I sensed the link he was tempting me to see, but I did not probe any further.

I'm not saying he may not have been right to locate blame there, nor that he hates his parents (long dead). It's just that in his earlier letter he saw himself accountable, but in our conversation I felt the focus of responsibility shifting a bit.

And yet it would not do to have one of our church-leaving children say:

Dad, Mom, you were terrific parents and Christians, and your faith shone every day of your life, and I have a sense that the smart thing for me would be to embrace the faith you modelled for me. Your generosity and sharing were an example for many and you lived with Christ in your walking and lying down, in your song and talk; and even when life got tough you sang hymns of praise. There's nothing you could have done any better to entice me to become a Christian. But I choose not to. It's not for me. I'll try to lead a moral life but not within the church. I don't hate Christians, or think them hypocrites anymore or less than other people. They don't even bore me. I've thought about it, have read what you wanted me to, but it's not for me. And I hope you won't ever feel that it's your fault.

Would that comfort me? I doubt it, for I would never trust that kind of description of myself, and would feel pity for parents who would, for I'd think they'd be fooling themselves. I would still keep on wondering about how my actions and words could have made anyone that "cool."

Choices

But at least this part of the problem would be in the open: children are their own persons, right from birth. They have choices and make decisions. Our own lives help shape their decisions, and so do church and school, street culture, the media, strangers on the way, their own body chemistry, their physical appearance, their race and sex; in short, a multiplicity of factors we together call "culture." But no intricate sum of all that determines how they shall live. Each part of the nurturing environment has responsibility for the final result, but so do the choices and decisions of each individual.

Actually, the wisest and most loving of Christians present us with this splendid paradox:

- When dealing pastorally with others, they provide listening ears for as wide an array of influences sinners need to make explicit to "explain" themselves. They seldom begin with "You have sinned and therefore ..." and often will never reach that explicit verbal point. They know how to listen and let sinners arrive at their own conclusions, in time. For they trust the process of seeking, and trust also the Holy Spirit to lead and to guide.
- But these wise Christians, when confronted with the consequences of their own actions, are quick to take responsibility, own up to their failings, confess their own shortcomings, chide themselves for often being "of little" faith and trust, and they rarely invoke the contributing factors of others, except in positive ways. In fact, if they have a failing, it is that they're often not speedy enough about arriving at the joy that comes from realizing that being forgiven and redeemed is part of the Christian life, so busy are they with their contributory part to a particular mess.

No neat formulas

All I really want to say is this: Don't begin looking for neat little formulas that will "explain" why this child does thus and another so. Life isn't that simple, and neither is faith.

John is still home with you, walks with you on the way to

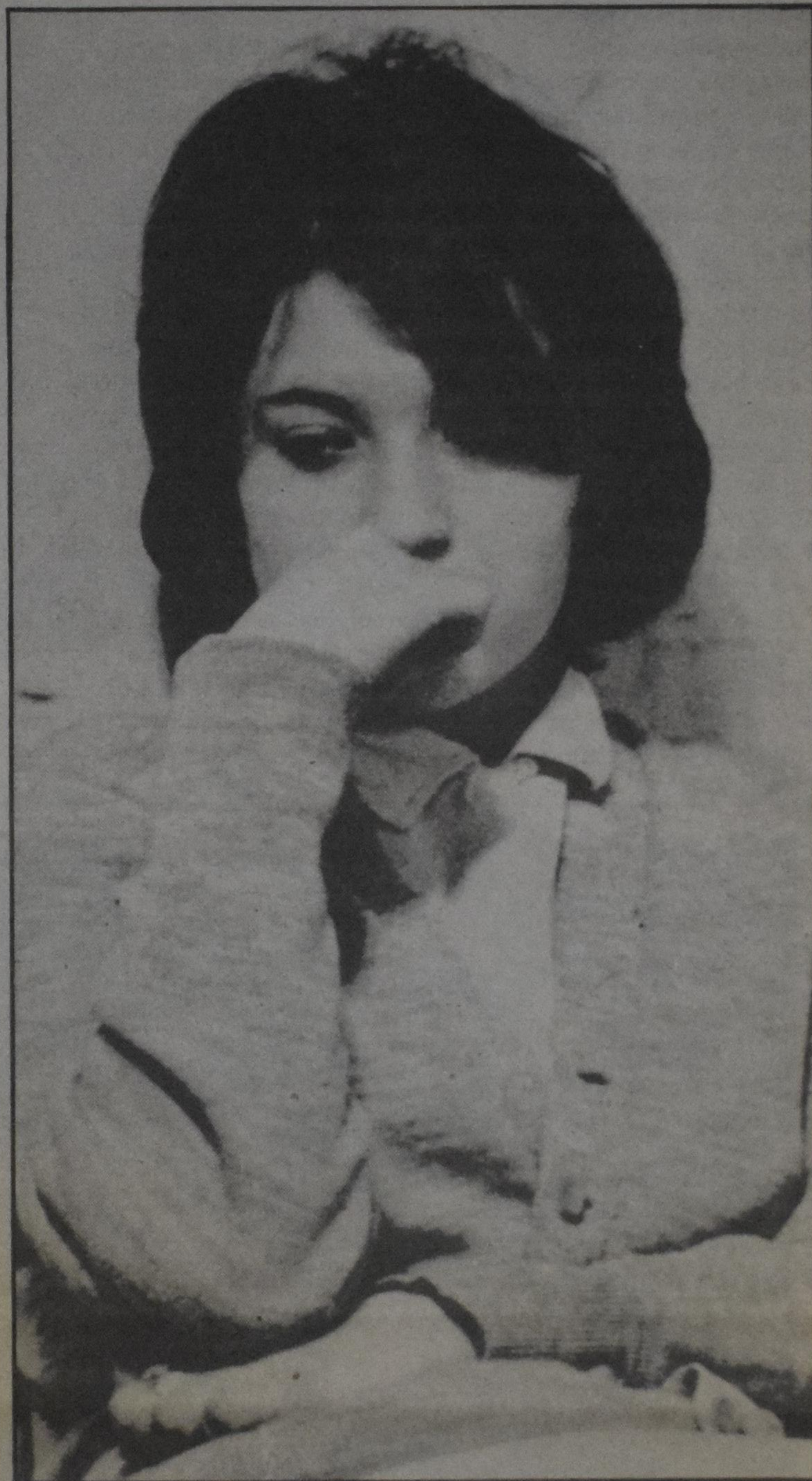


Photo: Call them Canadians

"Each part of the nurturing environment has responsibility for the final result, but so do the choices and decisions of each individual."

church, sits twice within your eyesight and seems to give no hint of rebellion. But do you really know what's going on inside him, faithwise?

Jane lives elsewhere. She loves you but won't come home on the weekend, and you sense that it is because she finds it painful (as you do) that she can't go to church with you that day. But she appears in mid-week, unexpectedly sometimes, and sits on the piano bench playing favourite family hymns on the old piano that has heard them all grow up. Does she play those tunes only because she knows how to play them without much effort? Do the sounds belong to the homestead she knows and are therefore part of her forever? Or is she in "church" in some way?

Parents may sense the real life underneath, but even devoted, long-term-marriage parents do not always know what lives in the heart of the other, and children are often one more level of intimacy removed.

Constant prayer and love

I have found some ways of dealing with my sorrows under

these circumstances. Here they are, for you to add to from your own resources:

- I pray, even more specifically and continuously, for each one.
- I keep voicing my sorrows and concerns, also and especially with church friends.
- I keep loving my children, ever more without reservation.
- I don't hesitate to let them know how I feel, and keep (gently, oh so gently) inviting them back to church.
- I try not to load "heavies" on them.
- But I also don't hesitate to call a spade a spade, but when, and only when, I sense that my relationship with them at that moment permits it. (Sometimes they seem to "ask" me to speak my mind about their own deliberate actions.)

Next week I want to say something about my own experience of how the church helped my faith develop. In the light of that, I want to discover whether the church has done enough for my children, and if it hasn't, how it might yet change — for the benefit of all our young people.

Adrian Peetoom is an educational consultant and writer who lives in Chatham, Ont.

Pornographic material provides necessary temptation, Canadian judge says

WINNIPEG, (EP) — After nine months of screening 80 sexually explicit videos, reading pornographic magazines, and examining sexual toys and devices, a Manitoba judge ruled that such material is necessary for a society in which there is truly free choice.

"Free choice," wrote Justice Scott Wright of the Manitoba Court of Queen's Bench, "is the bedrock of a democratic society. Temptation is necessary to allow people to choose — to choose to be right-minded, or moral, or not. Without temptation, can free choice fully exist?"

"Every limit on the circulation of obscene expression involves the arbitrary removal of an individual's opportunity to

make his or her choice," Wright contended in his decision.

Wright ruled that most pornography, including hard core pornography depicting incest, group sex, and other sexual acts, is legal and protected by the Canadian Constitution as "freedom of expression."

The ruling was issued as the result of a trial against Don Butler, 62, a video store owner who had 242 obscenity charges against his video store. The judge found Butler guilty of six of the charges against him for possession of obscene material which "contains scenes involving violence or cruelty intermingled with sexual activity, or depicts lack of consent to sexual contact, or otherwise can be fairly said to

de-humanize men or women in a sexual context," he said.

"I buy the tapes, but I don't view the tapes," Butler said after the ruling was handed down. He added, "I'm happy with the decision. Every store now has the right to sell this type of material."

Butler, who owns stores in

Alberta, British Columbia and Saskatchewan, said he will fight the issue all the way to the Supreme Court of Canada to change a Manitoba law against pornography.

Winnipeg police officer Ray Johns said that until the higher courts make a final ruling, police will continue to seize

pornographic material.

Butler and his store manager, Norma Jean McCord, were convicted on two more charges of possession of obscene matter for the purpose of distribution. Butler will be sentenced October 5. The pair faces a maximum of two years in jail.

No more concerned Pastoral Letter

Leonard Schalkwyk

You'd hardly believe it, but I am no longer concerned.

I recently travelled to Woodstock, Ont., to attend the First All-Ontario Conference of the Committee of Concerned Members of the Christian Reformed Church. I was concerned — concerned about the "concerned."

Would I have to listen to

professor-bashing, denomination-slashing and minister-lashing lectures?

Entering Woodstock's Maranatha Christian Reformed Church on that September evening, I was greeted by friendly looking, positive smiling faces. Soon I was taken up in the hustle and bustle of a crowd of over 300 people and I discovered that

everything was organized to a T. I like that: if something is worth doing, it is worth doing well. There were name tags, food, lodging, study groups: a professional had been at work; everything ran without a hitch.

The conference started with the singing of a psalm in the church's beautiful sanctuary. I had to hold on to my pew as a mighty sound of voices rang toward heaven. Here was congregational singing at its best. No performance, just plain conviction. After the psalm, we sang a scriptural hymn, a melodious harmony of faith. Then we sat down to listen to a hope-boosting lecture. I took notes carefully. Now I am looking over my conference scribbles. I cannot see a professor kicked, hear a church window smashed or watch a magazine torn.

Just lood at the positive fare we were served: "Faithful Preaching, Faithful Church government, Faithful Living." Or the workshops: "Creation," Biblical Stewardship, "Theocracy," and "Reformed Worship."

The speakers had come from California, Iowa, Michigan, and Ontario. I saw quite a few ministers mingling with the crowd. There was also an abundance of elders and deacons and many faithful sheep from CRC flocks from all over Ontario. It certainly was an "All-Ontario" Conference.

We got a new taste for the Reformed biblical faith. Watch this tasteful movement grow by leaps and bounds.

When I drove home, I realized that I was no longer concerned about the Concerned. In fact, I had joined them.

Then a smile rippled across my face. For me this means that when I take a trip to the St. Catharines area, I can drop in on three offices or organizations where I have friends. With so many friends, who needs enemies?

P.S. I have on my desk half a dozen requests for subjects, to be dealt with in this column. Some of these require extensive research. So, please be patient till your topic appears. It will appear, but it may take some time. God bless you all.

Leonard Schalkwyk is pastor of the Springdale, Ont., Christian Reformed Church.



Kijk eens naar Lorraine; het is nauwelijks te merken...., maar zij heeft een handicap.

"Ik geloof, zegt Lorraine, dat men ons beoordeelt, naar wat men van ons ziet en denkt, en ons zodoende niet voldoende begrijpt. Het is moeilijk om te kunnen vatten hoe wij ons voelen en om dit uitdrukken voor ons, in ons dagelijks leven."

Meer dan 937,000 volwassenen in Ontario, hebben net zoals Lorraine een handicap. Zij is slechts één van de velen, die onder dergelijke gebreken lijdt. Lorraine, houdt er evengoed een geweldig leven op na. Zij is actief in haar gemeenschap op velerlei

gebied, is een moeder met twee kinderen, en bovendien houdt zij er een baan op na.

Als wij niet kunnen of willen zien hoe Lorraine haar leven leidt, misschien wordt het dan tijd voor ons, om bij ons zelf te rade te gaan.

Maar u weet toch wel beter?

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Groen's evaluation of French Revolution still penetrates

(A review of Harry Van Dyke's book *Groen van Prinsterer's Lectures on Unbelief and Revolution*)



Photo: daguerreotype, c. 1846
Guillaume Groen van Prinsterer, photographed a few months after finishing his lecture series on unbelief and revolution.

Paul G. Schrottenboer

It was 200 years ago that the French Revolution shook Europe and the Western world. My commemoration of the event was limited to the reading of Charles Dickens' novel *A Tale of Two Cities*, feature articles in *The National Geographic* of July 1989 on the French Revolution, and the new book by Harry Van Dyke on Groen van Prinsterer's *Lectures on Unbelief and Revolution*.

Dickens' novel told of the glory and the terror of the Revolution. As his opening sentence expressed it, it was the best of times and the worst of times.

The article in *National Geographic* gave a somewhat glamorous and yet forthright version of the Revolution. It recorded that William Wordsworth said that it was blissful at "that dawn to be alive." It also quoted Edmund Burke who denounced the Revolution as a "monstrous doctrine that endangered every nation in Europe."

Harry Van Dyke makes plain the far-reaching effects of a revolution that made fundamental changes not only in the government (as when the Thirteen Colonies shook off a colonial power and formed an independent nation) but in society as a whole. In the French Revolution a new theory of government, of human society and even of humankind, came to expression. These changes were the effect of the enthronement of human reason by the "Enlightenment. Unbelief, when it takes on comprehensive organized form, leads to revolution and terror. Unbelief is the germ, revolution is the result.

This 560-page book is divided into two almost equal

parts. The first part is Van Dyke's history of Groen van Prinsterer and an analysis of Groen's work in political philosophy as that is reflected in his major publication, *Unbelief and Revolution*. The second part is a translation of the *Lectures*.

Careful work

It is clear that Van Dyke put much painstaking work into this publication, which he submitted as the basis for receiving a PhD from the Free University of Amsterdam. Both Groen's lectures and Van Dyke's analysis are worth the many hours that are needed to read them. To help the reader obtain a good understanding of the *Lectures*, Van Dyke has traced that historical period (18th century). The student of the era in general and of Groen in particular will welcome the chapters on the other writings of Groen, on the various editions, the translations and the controversial issues.

Few people if any in the Netherlands in the first half of the 18th century made as great an impact on relating the Christian gospel to statecraft as Groen van Prinsterer.

The central thesis of the *Lectures*, as Van Dyke states it, is that the French Revolution is "the logical consequence, the consistent application, the natural unfolding of unbelief. The formative power of the age of revolution lies, literally, in its godlessness" (165). This unbelief expressed itself in statecraft, in the ideas that government originates from a social contract by the people, and that sovereignty rests with the people, not in any authority above people, either in a monarch or in God.

Unbelief, said Groen, is a religion, the negations of everything resting upon belief. The cornerstone of this religion is the sovereignty of Reason, and the outcome is apostasy from God and materialism (192).

How should we assess Groen's thesis that systematic, organized unbelief, such as that which held sway in Europe in the 18th century, leads inevitably to a French Revolution? In forming an answer we should bear in mind that we are dealing here with historical developments in which there are a multiplicity of factors that influence each historical event. Groen does not deny that there were many grievances that led to the Revolution. But his contention

is that these could have been reformed, and that some reforms were already underway. He firmly denied that the Revolution could be fully explained by any other cause than unbelief. This was a mindset that found expression in the Revolution. This mindset was not limited to the poor or to the philosophers but was shared by many of the higher classes.

To the extent that one can determine the causes of historical developments, I would say that Groen has made his case. And yet I have questions about the completeness of his analysis.

Argument is missing a link

Was it unbelief or was it disobedience that was the root cause of the Revolution? And what is disobedience except the violation of the law of God? Now the law that should have been observed in Europe as elsewhere in public affairs is that of public justice. Granted, it was unbelief, a disregard for the ordinances of God, that led to this rejection. But Groen's case would have been stronger if he had shown that as well before the Revolution as during it, the failure to serve public justice was decisive. There appears to be a missing link here in Groen's argument.

It is worthy of note that there is no entry in the index of subjects in Van Dyke's book called "public justice." This is not a quibble about words. If Groen had used justice as the criterion, he would have been more critical of the "Old Regime" against which the Revolution rebelled. If he had used justice as criterion, he



Photo: anonymous chalk drawing
Groen van Prinsterer's country house, "Oud-Wassenaar," an hour's drive from the Hague, where he first composed his draft chapters for *Unbelief and Revolution* in the summer of 1845.

would not so strongly have stressed anti-revolutionary action. For the very word elicits the image of a retention of the status quo. The term does not sufficiently emphasize that justice means development, means moving away from the status quo towards a more equitable society.

Revolution may in most instances be indefensible, but equally indefensible is the preservation of those social systems which give people an excuse to resort to revolution.

My criticism of Groen van Prinsterer does not negate the high appreciation one should have for the courageous stand he took in the face of overwhelming odds. If in his analysis he failed to state the key role of justice, yet in focusing on unbelief as the root cause, the source of injustice, he was right on.

The unfinished work that Groen left is that we draw the consequences of the Christian faith for public affairs. That we take on the stupendous task of convincing the populace that only in the way of observing justice for all can the social abuses be prevented that make people want to rise up in revolution. As it is, we have not

made that much progress, even within the Christian community in convincing ourselves of the need that in statecraft public justice, not self interest, is the name of the game.

We Christians have an advantage here, for the scriptures make it clear that justice means to obey the ordinances of God and that the observance of these ordinances will mean liberty and justice for all, not just for one group or one religious community.

Harry Van Dyke and Wedge Publishing Foundation are to be thanked for making this publication available.

Groen van Prinsterer's Lectures on Unbelief and Revolution, by Harry Van Dyke. Toronto: Wedge Publishing Foundation, 1989. Softcover, 560 pp., \$29.50.

Paul G. Schrottenboer is the retired general secretary of the Reformed Ecumenical Council. He lives in Grand Rapids, Mich.

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Education

Christian educators in B.C. happy with new school law

Robert VanderVennen

TORONTO — "These are exciting and challenging times for those involved in Christian education in B.C.," says Lee Hollaar, education co-ordinator for the Society of Christian Schools in B.C. (SCSBC).

Hollaar and his colleagues are pleased with B.C.'s first-ever Independent School Act, passed by the VanderZalm government. No longer are independent schools dealt with in one section of a public school act, but are recognized as worthy of a separate legislative act. At the same time the government passed a new School Act, the first new act in 30 years.

The new Independent School Act solidifies the recognition of independent schools and classifies them into five groups, similar to the pattern in Alberta. The act increases the financial support of Group 1 schools to 50 per cent of the cost of education in public schools, up from 35 per cent.

Group 1 schools must have only certified teachers and substantially follow the provincial curriculum outlines.

Fred Herfst is happy with the government's extensive consultation which produced the new act. Herfst is executive director of B.C.'s Federation of Independent School Associations (FISA), a group more broadly based than SCSBC. He reports that on August 30 the government's independent schools branch held an all-day consultation with FISA people to discuss the new act and the proposed drafting instructions for regulations to the act. Among the members of the branch attending the meeting was Gary Ensing, a Christian school leader who was appointed to a position in the Ministry of Education.

Home schoolers must register

A very innovative aspect of B.C.'s new School Act is that all children who are taught by

"home schooling" rather than by attending a school must be registered at a local school, either public, Catholic or independent. The government says it is doing this "to ensure that every child's educational welfare is protected." The school at which the child is registered will receive one-fourth of the financial grant for the home-schooled child that it receives for its full-time students.

It is not clear yet how much interaction, and what kind, the Ministry wants to see between schools and the parents of home schoolers. It says, "Home schooled students and their parents will be offered, but not required to use, educational services including evaluation, assessment, authorized textbooks and learning materials, consultation and record keeping."

SCSBC set up a broadly based committee to advise Christian schools about home schooling. It recommended

that Christian school boards invite home schoolers to register, and that they clearly set out criteria for admissions consistent with the vision of the school. Schools should make clear their expectations and define available services. It is conceivable that home schoolers might take some of the more specialized courses at a Christian school, and participate in some field trips. Since the schools receive some funding for home schoolers, their parents may feel it to be legitimate that they call on the school for some services.

SCSBC says that experience shows that home-schooled children will at some time return full-time to the regular school. This makes on-going parental connection with the school desirable. At the same time, many parents who teach their children at home are critical of schools, so parent-school communication may be difficult at times.

Christian school leaders are happy that their schools are

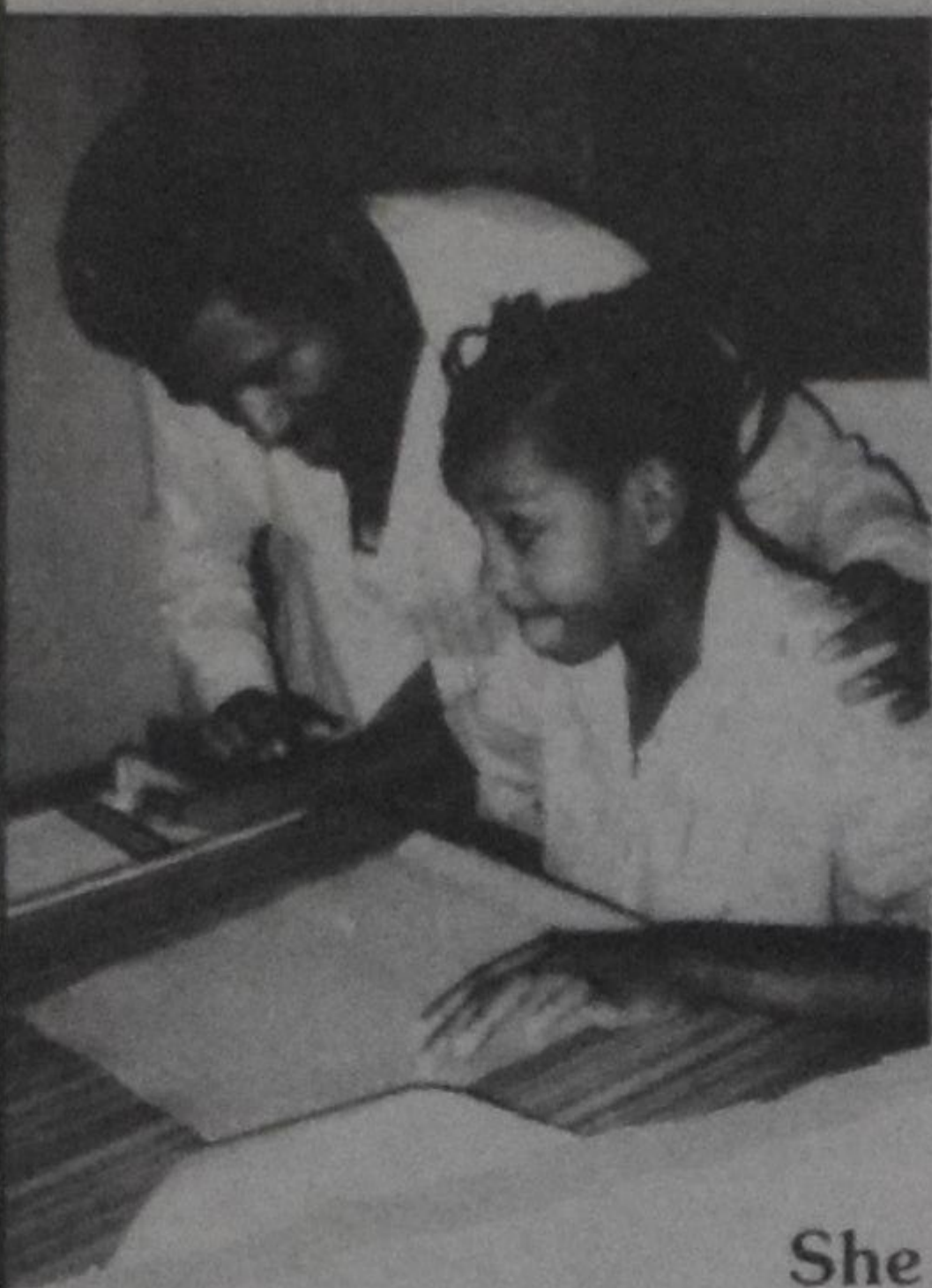
included in this new provision. Many parents who teach their own children are Christians whose worldview is similar to that of the Christian school. By early September, 50 home schoolers were already registered at SCSBC schools. It is curious that Catholic schools have received very few requests for the registration of home schoolers.

Christian schools are encouraged by SCSBC to keep "three Cs" in mind as they develop a working relation with home schooling registrants: co-ordination, communication and co-operation. Registration procedures should include open conversation where mutual expectations can be discussed and defined.

There are about 300 independent schools in B.C.; they enrol 35,000 students, six per cent of the total school population. September enrolment in SCSBC schools is up by 12.5 per cent, an increase of 700 students, reports Hollaar.

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Vriend and Hollaar receive doctoral degrees

Robert VanderVennen

TORONTO — John Vriend and Lee Hollaar, leaders in the Christian school community associated with Christian Schools International (CSI), have recently served the schools by research and study from which they have received doctoral degrees.

Vriend, who teaches education at Redeemer College, Ancaster, Ont., received his degree from the State University of New York at Buffalo. Hollaar's degree was obtained from the University of Alberta. In January, Hollaar left Edmonton, where he had filled a variety of school positions, to join John Vanderhoeck in Langley, B.C., where both are education co-ordinators with the Society of Christian Schools in British Columbia.

Hollaar's doctoral research assessed whether (in laypersons' terms) "our walk agrees with our talk" in regards to how Reformed Christian schools are governed. He found the Reformed notion of

"office" to be important as people thought about school governance. The biblical teaching that authority exists for service, not power, was also prominent. However, Hollaar found a lack of "purposeful reflection about governance." Too often, he feels, one finds "a secular perspective to which are attached piecemeal supplements or correctives," even though people want to be consistent and faithful.

Hollaar concluded that faith does influence the way schools are governed and "the Calvinist world view shapes particular notions of governance." In spite of that, Hollaar found that "leaders easily become peace-lovers with a natural tendency to opt for a safe, smooth and predictable mediocrity. Responsible innovation is martyred on the altar of human hypersensitivity."

Government control not related to funding

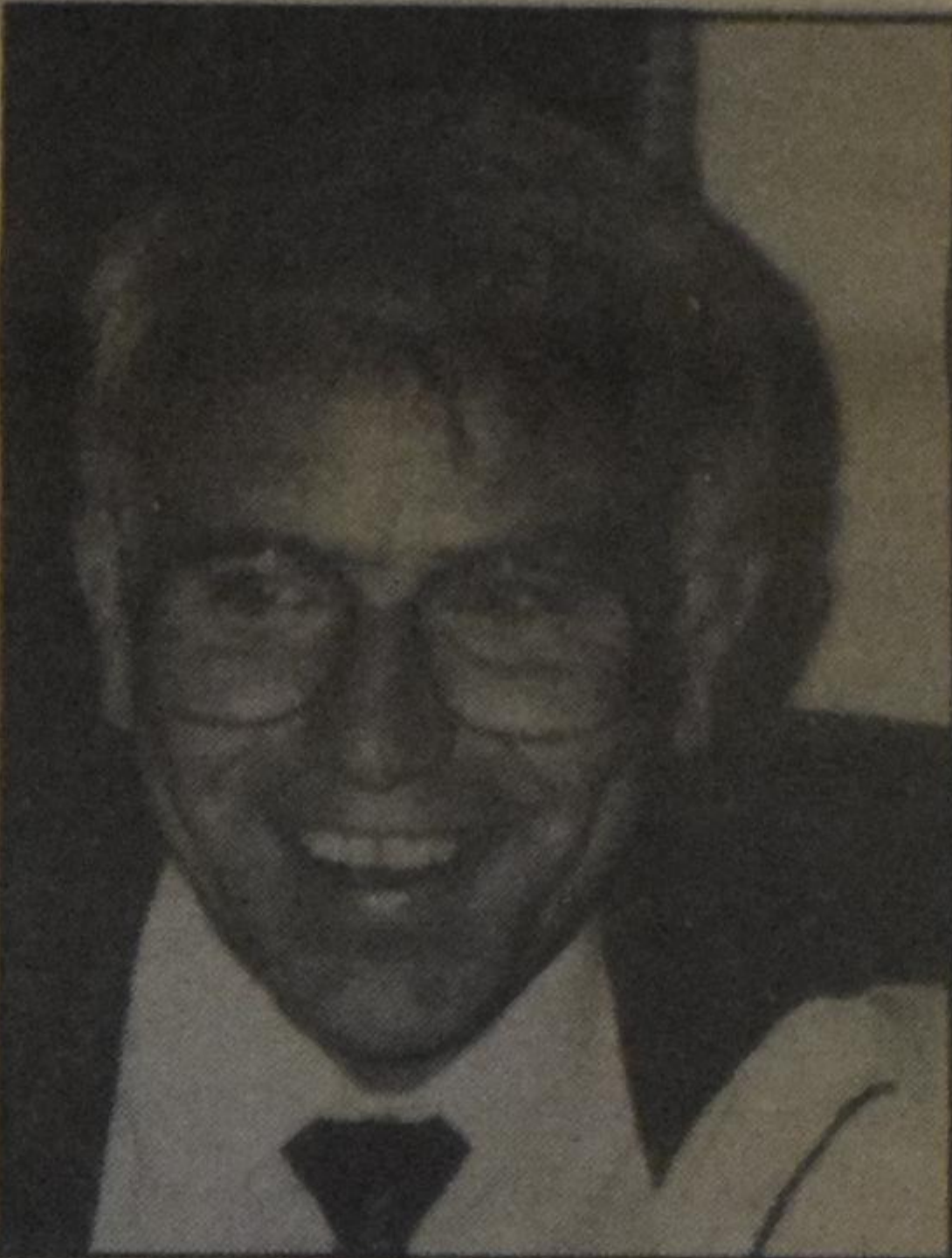
John Vriend set out "to examine the relationship between government funding of independent schools and the government influence that may be related to such funding." He focused on the 1985 "Report of the Commission on Private Schools in Ontario," popularly known as the "Shapiro Report."

Vriend felt that educational and political traditions are important for understanding government funding and its influence, so he traced the historical context and development of both public and independent Ontario schools as well as European

school traditions transplanted to Ontario.

The Shapiro Report, says Vriend, "proposes a contemporary re-articulation of the common school idea," one which replaces the "Protestant consensus" which used to govern Canadian schools. That re-articulation "has been helpful in bringing understanding to the relationship between public funding and public influence in independent schools," Vriend believes.

He concludes that public influence in independent schools lies deeper than



John Vriend.

funding — it is implied by the common school ideal.

Correspondence courses lead to high school diplomas

Robert VanderVennen

TORONTO — The new course guide for the Independent Learning Centre, part of the Ontario Ministry of Education, describes a wide range of correspondence courses that can lead to a high school diploma.

Course in the arts, science, business, history, mathematics — even "personal life management" — can generally be taken at one of three levels: basic, general and advanced.

Most public high schools also offer special credit and non-credit courses that people who are not full-time students can take at night. But some people choose not to attend regular classes and find correspondence courses more appropriate.

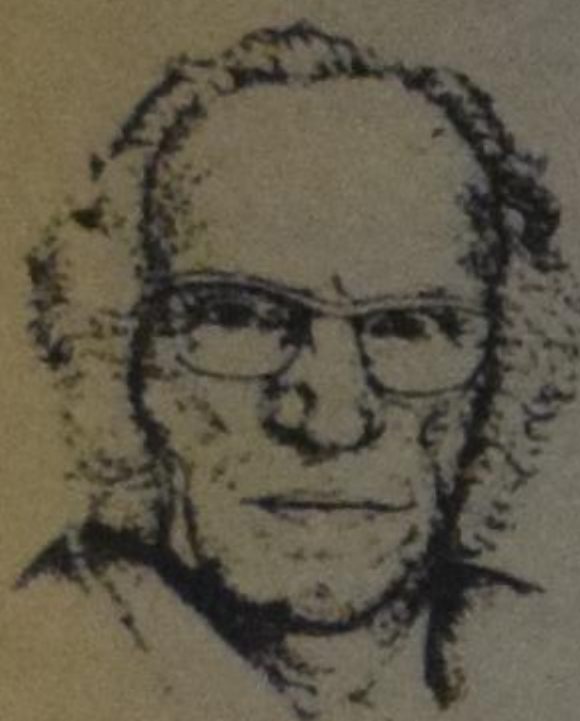
Correspondence courses are especially helpful for immigrants who have not been able to finish high school and

may not feel very comfortable speaking English in a classroom situation. Such people are often very intelligent and wish to have a high school diploma for personal satisfaction or the requirements of a job. Others take these courses for their personal interest and enrichment. Students can take courses at their own pace, so if they are suddenly too busy with other things, they can set the course aside for a while.

Course programs of this kind are available through the Ministry of Education of each Canadian province. In British Columbia, for example, the Knowledge Network component of the Open Learning Agency, which co-operates with the Ministry of Education, has just produced its fall schedule with nine new series of courses.



Lee Hollaar.



Pensive Dutchie
Syrt Wolters

The Ten Commandments and political justice

How do we look at the Ten Commandments? A list of dos and don'ts? A set of rules to keep in order to assure a quiet conscience? The words of an angry God, or at least a stern ruler?

If we want to know what constitutes radical discipleship we should have a very close look at the Ten Commandments. In them, a loving Father is speaking. Note the introduction: I am the Lord *your* God, who redeemed you from the slavery in Egypt and has set you free. I made you happy by rescuing you from your enemies. I want you to

remain happy.

What follows is my prescription for a happy life in freedom: Don't serve any other gods but me. Never put trust in anyone or anything but me. And worship me in spirit and in truth; don't try to "picture" me. Whenever you use My name (that is the entire revelation of me — Creation, scripture and Jesus Christ) — be careful! Don't use my name idly or in vain. I am the Lord your God!

Isn't it awesome if we let it all sink in, trying to imagine what this means for every step of our lives?

This "Law of Life" counts for everybody individually but also for any group or institution. It counts for governments too, and political parties. They are all called to obey the Law of God. Everyone knows that by far the majority of people in Canada do not take the Law of God seriously. A great segment of the population believes that "religion" (i.e. the Law of God) should be kept out of politics. (And out of education). As if that were possible. If you keep the Law of God out of politics, you are bound to replace it with

another idolatrous "religion." You are serving one of the two: God the Creator of the universe, or an idol.

Even among Christians there seems to be little confidence in Christian politics. It never will work, they say. If the Body of Christ were to speak scriptural truth about politics, then of course, such a political movement would never be elected in a society such as ours. But it can and it should speak out unceasingly about the Lord's will in politics.

To be effective, the body of believers in the world does not necessarily have to present itself as a political party. It does not even have to have the majority. The well-known Dutch historian R. Fruin, not known as a Christian, writes in his volume about the Eighty Years War (freely translated): The Constitutional rights and freedoms in the Netherlands are grounded in Calvinism, though Calvinists in Holland never comprised more than 20 per cent of the population! Christians do not need to be a political party in order to be effective. But they should form a very lively group of citizens, which takes the trouble to study the issues of the day by the light of the scriptures. They should study and proclaim them as no other

group does.

The Lord will give the increase

Whether this will be effective, we should leave to the Lord. We have the promise that we will be blessed when we walk in his ways. But imagine that in a time of great stress the people are desperate and the cry would go out: Well, Christians, if you know so well how to govern a country, then do it. In that case the Christian political body should say: All right, if you want us to, we will, but you must understand that the Law of God will be our guide.

This will not mean that we will legislate that all citizens must go to church, for instance. No government has anything to say in that. It is the sole responsibility of the individual. But individual freedom does not mean that one can use the Lord's Day, for instance, in any way he or she likes. If it were to interfere with another citizen's freedom it should be legislated. The government should deal only with matters and issues which belong to the prerogatives of the government: maintaining justice.

Syrt Wolters is a semi-retired barber who lives in Victoria, B.C.



Peter and Marja are



Dear P and M:

I'm a 20-year-old nursing student still living at home with my widowed 60-year-old mother. Although we genuinely love each other, we are constantly at odds over our differing views of Christianity.

I believe that Christianity has to do with a personal relationship with God and that we can enjoy our freedom in Christ.

My mother's view is rather legalistic. For example, she believes that the Bible opposes slacks for women, eating in restaurants on Sunday, mixed marriages, make-up and jewellery.

Recently I noticed an ad for coloured contact lenses. I casually remarked that I might get myself a brown pair one day since I've always wanted my eyes to be dark brown instead of blue. My mother got very upset and went on and on about my lack of appreciation for God's handiwork. Yet she has her hair permed every three months and covers up the grey strands with a colour rinse. (Of course, I'm not sure whether God or our arguments have given her the grey hair!)

I've gone from accepting, to tolerating, and now to rebelling against my mother's convictions. We're both tired of the constant bickering and I can't see that this is the way Christians should live together.

I can afford a place of my own and would like that very much. My mother has a biblical answer for this one too. She's convinced that it's a sin for children to live apart from their parents in the same town.

Should I continue my studies in another city?

Dear Trapped:

Living apart is not a sin; your constant bickering is!

We suspect that your mom is afraid. She's reacting to all the bewildering changes in her life and in the world around her. She probably fears the day when you will strike out on your own.

Sooner or later you will leave home. It's a sign of health and maturity. In fact, it's normal!

Your mother's biblical responsibility is to let you go, with her blessing. She may not stand in your way. The father of the prodigal son had lots of reasons to worry, yet he gave his son his inheritance and let him go.

We came across a remarkable verse which seems to relate to the basic conflict that exists between you and your mother. In 2 Corinthians 12:14, Paul (the parent) reassures the Corinthian Christians (his children) that he won't be a financial burden to them. Why? Because, "After all, children should not have to save up for their parents, but parents for their children."

Your mom's approach goes against this natural order to which Paul submits. She expects you to "save up" your life for her, i.e. to put your life on hold for her. Even the fact that she's a widow does not permit her to keep you dependent when you should be moving towards independence.

You shouldn't have to move to a different city to find the room to enjoy each other as God's quite individual handiworks. If your mom can let you be an individual at home, you may not even have to move out. It would be wonderful if you could be a support for each other.

Why not get some outside help? Make an appointment with a family therapist or your pastor so that both of you can receive insight into the process of individualization and separation.

At your age, you have the option of taking an apartment. We hope your mom will understand that, biblically, she has to give you room to be yourself.

Peter and Marja Sluistra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

Message to all C.C. subscribers!!

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OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i> . A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.	Marriage VANDERSTEEN-VAN WYK: We are happy to announce that our children, KAREN ANN and GERALD JOHN were married on Oct. 6, 1989, at the Christian Reformed Church of Clinton, Ont. Rev. Wayne Brouwer of London officiated. The wedding text was: "A cord of three strands is not quickly broken." (Eccl. 4:12) Future address: R.R.#3, Clinton, ON N0M 1L0. Mr. and Mrs. John Vandersteen, London and Mr. and Mrs. Sjoerd Van Wyk, Clinton.	1939 November 9 1989 Psalm 23 With praise and thanksgiving to God, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents HENRY and ALICE LOHR (nee Vos) May the Lord continue to be your source of strength and may his light shine through you. With love from your children, grandchildren and great-grandchildren. To celebrate this occasion, an open house will be held at Maranatha Ref. Church, Hwy. #3, Wainfleet, Ont., on Saturday, Nov. 11, 1989, from 1-4 p.m. Best wishes only please. Home address: R.R.#2, Dunnville, ON N1A 2W2.	1954 October 19 1989 "Blessed is he whose help is in the God of Jacob, whose hope is in the Lord his God." (Ps. 146:5) With thankfulness to our Lord, we wish to announce the 35th wedding anniversary of our parents and grandparents MARINUS and DOROTHY STUIVENBERG (nee Dykstra) May the Lord continue to keep you both in his loving care. With love from your children and grandchildren: Tina & Ralph Vyn — Belmont, Ont. Christine, Scott Art & Dorothy Stuivenberg — Calgary, Alta. Anya, Marcus Maria & Russell Reid — Wawa, Ont. Matthew Henny Stuivenberg — Chatham, Ont. Home address: R.R.#4, Chatham, ON N0L 1B0.	Rev. 21:4 We pray that the Lord will comfort her children and grandchildren with his grace. Orillia, Oct. 3, 1989. Club "Youth of Yesterday"
NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.	Anniversaries 1954 October 30 1989 Thanks be to God who has blessed our dear parents JACK and SADIE DYKSTRA (nee Hoekstra) with 35 years of marriage. We are thankful to our heavenly Father for the years they shared together and with us, and we pray that He will continue to keep them in his care. All our love: Rick & Wilma Dykstra — St. Thomas Nicholas, Wayne, Kelly Betty & John Vos — Edmonton, Alta. Brent, Michael Jeph & Sue Dykstra — St. Thomas Roger & Kathy Dykstra — St. Thomas Renata & Rick Nydam — Strathroy Rosie Dykstra — St. Thomas Home address: 96 Fairview Ave., St. Thomas, ON N5R 4X6.	Jarvis Simcoe 1959 October 23 1989 "Life in Jesus describes your lives beautifully." With thankfulness to God we announce the 30th wedding anniversary of our parents MARTIN and MARILYN KLOET (nee deVries) We, your children and grandchildren, thank God for you and pray that you will have many more years together. With much love to you Mom and Dad (Opa and Oma): James & Carmen — Waterford, Ont. Matthew, Logan Jeffrey & Kim (girlfriend) — Toronto, Ont. Jeanne & Timothy Fisher — Mt. Pleasant, Mich. Home address: 3 Kelly Ave., Simcoe, ON N3Y 4V6.	1954 November 7 1989 With praise and thanksgiving to God, we hope to celebrate the 25th wedding anniversary of our parents and grandparents BILL and AUDREY TEEUWSEN Congratulations Mom and Dad, Grandma and Grandpa, and we pray that God will give you many more years together. With love: Rick & Linda Batenburg — Beamsville, Ont. Nicole Steve Teeuwsen — at home Sandy Teeuwsen — at home Allan Teeuwsen — at home Home address: 35 Longford Cr., St. Catharines, ON L2N 6E7.	JOHANNA VANDERPLOEG beloved wife of the late William Vanderploeg. We are comforted by her testimony in word and deed with the sure knowledge of her everlasting rest in our Saviour, yet we dearly miss her. Her children: John & Henny Vanderploeg — Madoc, Ont. Joyce & Frank Hofland — Mississauga, Ont. Mike & Charlotte Vanderploeg — Brighton, Ont. Arlene & Ian Forsyth — Bloomfield, Ont. Dearly loved by 14 grandchildren.
Births DEKKEMA-ENGELSMAN: Our children, Larry and Rosemary, received another beautiful child from God. AISLIN JOY was born Oct. 10, 1989, at a healthy 8 lbs. A sweet little sister for Colin and Marisca. Happy fifth time grandparents are Klaas and Enge Dekkema of Cedar Valley and a seventh grandchild for Len and Grace Engelsman of Stouffville, Ont. Thanks, kids, for a job well done. Home address: 39 Hollingshead Dr., Aurora, ON L4G 5K3.	Births Den Haag Abbotsford 1939 1989 On Nov. 8, 1989, the Lord willing, we will celebrate with our parents JOHN and MARGARET VANHARMELEN (nee Van der Veen) their 50th wedding anniversary. May the Lord keep them in his care in the coming years as He has in the past. With much love and our best wishes from your children and grandchildren: Bill & Martha te Hennepe — Le Roche, B.C. Maria, Trudy, Kimberley Sandy (Luke's widow) Van Harmelen — Surrey, B.C. Grant, Maynard, Danny, Shawn, Tim Simon & Mary Beldman — Dorchester, Ont. Christine, Julie, David, John Martin & Margaret Bootsma — Salmon Arm, B.C. Roger, Grace, Jon Martin & Joanne Ravensbergen — Mt. Lehman, B.C. Nicki, Jonathan, Rodney There will be an open house on Wednesday, Nov. 8, 1989, from 7:00 - 9:30 p.m. at their home. Home address: #206-32669 Dahlstrom Ave., Clearbrook, BC V2T 4E4.	Teachers SURREY, B.C.: Fraser Valley Christian High School will be in need of an English teacher to fill a six month maternity leave from January-June 1990. Send resumes to: Al Boerema, c/o Fraser Valley Chr. High School, 15353-92nd Ave., Surrey, BC V3R 1C3. Phone (604) 581-1033. TORONTO, Ont.: Toronto Central Christian School will have an opening in the Primary grades commencing January 1990. Please address your inquiries or resume to Jack Couperus, Principal, T.C.C.S., 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone (416) 968-2036. SMITHERS, B.C.: Bulkley Valley Christian High School has an immediate opening for a French teacher. Phone Rlen Moeliker, principal, (604) 847-4238 (school) or (604) 847-2805 (home).	For Sale For sale: five-year-old, three-bedroom home and new barn on 9½ acres of garden soil approved for greenhouses. One and a half miles from Chr. Ref. School and Church. Possession in spring. Call or writer after Oct. 22, 1989, to: L. Nymeyer, R.R.#5, Dunnville, ON N1A 2W4. Phone (416) 774-3579.	Employment wanted Single Dutchman, 20 years old, is looking for work on a dairy farm. Prefers to live-in with Christian family in south-western Ontario. Has lots of experience. Reply to: Evert Nagel, R.R.#2, Listowel, ON N4W 3G7. Experienced horticulturalist desires position in a nursery. Preferably in sales. Good plant knowledge. Familiar with landscape design and plant diseases. Computer experience. Please call Marcella Eikelboom at (519) 763-7896.
Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313				
Births DEKKEMA-ENGELSMAN: Our children, Larry and Rosemary, received another beautiful child from God. AISLIN JOY was born Oct. 10, 1989, at a healthy 8 lbs. A sweet little sister for Colin and Marisca. Happy fifth time grandparents are Klaas and Enge Dekkema of Cedar Valley and a seventh grandchild for Len and Grace Engelsman of Stouffville, Ont. Thanks, kids, for a job well done. Home address: 39 Hollingshead Dr., Aurora, ON L4G 5K3.				
DEKLERK: "Sons are a heritage from the Lord; Children are a reward from Him." (Ps. 127:3 NIV) With thankfulness to our God, we, Jim and Nelly, announce the birth of another child ALLEN JAMES Allen was born on Sept. 27, 1989, weighing 7 lbs. 14 oz. He is a little brother for Christopher, Tammy and Lindsey. Allen is the fifth grandchild for Ike and Marie Deklerk of Dunnville and 33rd grandchild for Harvey and Joyce Haanstra of York. Home address: R.R.#9, Dunnville, ON N1A 2W8.				
VYN: Ralph and Tina (nee Stuivenberg) thank God for the safe arrival of their second child, a son SCOTT MICHAEL born on Sept. 15, 1989, at 4:22 p.m., weighing 8 lbs. 4 oz. Scott is a brother for Christine and the 11th grandchild for Mr. and Mrs. Peter Vyn of Aylmer and the fifth grandchild for Mr. and Mrs. Marinus Stuivenberg of Chatham. Home address: R.R.#1, Belmont, ON N0L 1B0.				
			Personal I am a Christian female of 29 and would like to meet a male around the same age, also with Dutch background, so we would have something in common. I belong to the Christian Reformed Church. I am looking for a serious and honest relationship. I am from Ontario. Reply to File #2528, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.	Accommodations Student or full-time working girl wanted to share accommodation in a house on Limeridge Rd. W., near West 5th St., in Hamilton. Please contact Sandra at (416) 527-1541, days or (416) 388-3140, evenings.

Classified

Anniversaries	Anniversaries	Real Estate	Help Wanted	Help Wanted
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Congratulations to Pieter and Jetske Hofstra (nee de Wend) on their 55th wedding anniversary.

1934 November 1 1989
With thankfulness to our covenant God, we celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents

PIETER and JETSKÉ HOFSTRA (nee de Wend)

We pray that the Lord who has blessed them these many years will continue to be with them.
Daan & Sippie Monster — Mallorytown, Ont.
Paul & Maria Harmsma (Timothy, Andrew, Jason), Peter & Dorothy Monster (Adam)
Gerald & Greta Hofstra — Guelph, Ont.
Danny Lui & Angela Hofstra (Lui), Peter, Brian
George & Evaline Hofstra — Edison, New Jersey
Peter, Linda
Henry & Dian Hofstra — Toronto, Ont.
Carl, Katrina
Tom & Maria Oegema — Talbotville, Ont.
Jeff, Dennis, Julia, Philip, Leanne
Home address: 7900 McLaughlin Rd. S., Apt. 2709, Brampton, ON L6V 3N2.

For Rent

One-bedroom mobile home in adult park in Winterhaven, Florida, across the lake from Cypress Gardens. Available Nov. 1 - Dec. 22, 1989, Jan 2 - 31, and Mar. 15 - Apr. 15, 1990. Rates \$500 per month or \$150 per week. Pre-Christmas rate \$400 per month. Phone (705) 526-3395.

For rent: mobile home, waterfront Manatee River, Palmetto, Florida. Two bedrooms, two bathrooms. Private fishing and boat dock. For information call (416) 774-3080 after 6 p.m.

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It's good to know someone who knows.
You or anyone you know moving to or from London?
Call today for service that's guaranteed in writing!

Business opportunity
Health forces sale of this booming delicatessen and specialty foods operation located in Bowmanville, Ont. This is a successful family-run business established for 30 years and needs a young aggressive person or persons. Doing a large volume and showing great profits. Asking only \$98,500 for equipment and goodwill. Call Tony Klompaker for further details.
Re/Max Cornerstone Realty Ltd., (416) 623-6000 or (416) 623-2053 (res.)

Help Wanted

DRIVER/SALESMAN wanted. Salary, commission and benefits. Renkema Florists Ltd., R.R.#3, Beamsville, ON L0R 1B0. Tel. (416) 563-8961.

Medium-sized greenhouse operation in Brampton is in need of an **assistant grower/shipper**. Three-bedroom bungalow on property is available. Please contact Andy at (416) 455-8470, Kuyvenhoven Greenhouses Inc.

CARING FOR KIDS Mutual Support Systems, a residential program for children, is looking for families in the Niagara Peninsula that would provide foster care for a child in their own home. Please reply to:
**Mutual Support Systems
R.R.#1, Perry Rd.,
Wellandport, ON
L0R 2J0
(416) 899-2311**

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. Tel.: (416) 945-9454.

Church news

Christian Reformed Church

Accepted
— to First, St. Thomas, Ont.,
Rev. John Heidinga of
Lindsay, Ont.

Classis meeting
Classis Niagara will meet in regular session on Jan. 24, 1990, at the Fruitland, Ont., CRC. All agenda materials must reach the stated clerk by Dec. 5, 1989.
Gerrit Veeneman, SC

Hope-Calvin Department of Nursing Faculty Openings

Hope-Calvin Department of Nursing is seeking applicants for Department Chairperson to begin **January or Summer, 1990**. Candidates for the Chairperson position should have a masters degree in nursing and an earned doctorate. Experience in teaching and administration is preferred.

Two other positions are open: **Psychiatric/Mental Health Nursing** to begin **January 1990**; **Community Health Nursing** to begin **September 1990**. Candidates for these positions must have a master's degree in the clinical specialty area of nursing. Two years of clinical nursing practice is required.

Review will begin immediately and continue until positions are filled.

Hope College and Calvin College jointly offer an NLN accredited baccalaureate nursing program in the context of co-educational four-year liberal arts degree programs. Hope College is affiliated with the Reformed Church in America and Calvin College with the Christian Reformed Church in North America. The Department seeks faculty members who affirm the Christian faith and have academic and personal qualifications for teaching and scholarship. Applications from minority persons are especially encouraged.

Submit letter of application and resume to: **Penny Mauger, Faculty Concerns Chairperson, Hope-Calvin Department of Nursing, Hope College, Holland, MI 49423.**

Calvin and Hope Colleges are Equal Opportunity Employers.

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Established commercial printer seeks person experienced in all aspects of printing trade. Position involves paste-up, stripping, camera work and bindery. Working knowledge of equipment and several years experience a must. Good benefits package and immediate start offered. Send resume and references to:

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(416) 648-8720**

The Fellowship Christian Reformed Church of Brighton, Ont.,

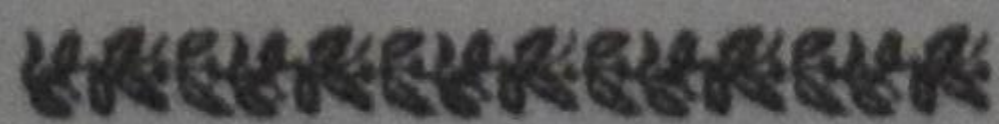
a young, growing congregation of 90+ families, now vacant, is seeking a **new, energetic pastor** to lead us in creative worship, active congregational life and reach-out programs in the community. A church profile is available upon request. Send inquiry and resume to:

**Search Committee Fellowship CRC
Box 699, Brighton, ON K0K 1H0**

Calvin College Faculty openings

The college is seeking applications for possible openings beginning September 1990 in the following departments: **Chinese, Communication, Engineering, English, French, Nursing, Philosophy, Psychology, Religion and Theology, Social Work, and Spanish**. Some departments have tenure track positions and some have temporary positions to replace people on leaves. Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested person or persons who wish to make nominations should correspond with the chairperson of the respective department at **Calvin College, 3201 Burton St. SE, Grand Rapids, Michigan USA 49546.**

Calvin College is an equal opportunity employer.



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Help Wanted

Help Wanted

Journeyman Automotive Mechanic

Heavy-duty licence would be an asset but is not essential. Well-equipped garage in Christian farming community. Send resume to:

**Manager, Neerlandia Co-op Service Centre
General Delivery, Neerlandia, AB T0G 1R0
Phone (403) 674-4419**

Classified/Events

Events	Events	Miscellaneous	Miscellaneous	Miscellaneous
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Soccer: Holland vs. Finland

On the road to **World Cup Italy 1990**, Holland will play its final qualifying game against Finland on:

Wednesday, November 15, 1989

A big screen exclusive! For time confirmation phone two days prior to the event.

Place: Swan Club, 5415 Dundas St. West, beside Canadian Tire, in **Etobicoke** (take Hwy. 427 and exit on Dundas East).

Phone: (416) 233-4041

Room for 500 people \$20 at the door

Rehoboth Christian Reformed Church of Bowmanville, Ont.

invites all former members, ministers and friends to the **celebration service of the 40th Anniversary** of our Church. This special service of praise and celebration of God's faithfulness to us will be held on **Sunday, October 29, 1989, at 10 a.m.** For inquiries phone the Church office at (416) 623-5032.

Teachers

Teachers

London District Christian Secondary School

We require two teachers to fill maternity leaves beginning **Jan. 8, 1990**. One is required for a **Mathematics** position and the other is required for a combination **French/English** position. There is a good possibility that both positions would become permanent during the second semester. Please send your letter of application, resume, and a personal statement of your faith commitment to:

Mr. H. Kooy, Principal
c/o London District Chr. Sec. School
24 Braesyde Ave., London, ON N5W 1V3
Phone (519) 455-4360

C.C. subscriptions/advertising rates increase

A cost analysis has shown that the expenses associated with the production of *Calvinist Contact* each week (production, printing and distribution) have again risen on a cost per issue basis. In order to avoid going into debt, we have decided to increase our rates, **EFFECTIVE NOVEMBER 1, 1989.**

Subscribers, please note:
New rates are:

	Canadian subscribers	U.S. subscribers	Overseas rates: Airmail - \$120.00 Surface - \$65.00
6 months	\$18.50	\$17.00	
1 year	\$32.50	\$28.00	
2 years	\$60.00	\$51.00	
3 years	\$90.00	\$76.50	

Advertisers, please note:

New rates for classified and display ads are:

Births	\$30.00
Marriages & engagements	\$35.00
Anniversaries	\$40.00
2-column anniversaries	\$80.00
Obituaries	\$40.00
Notes of thanks	\$30.00
Birthdays	\$30.00
Minimum fee	\$20.00
Letter under file number	\$30.00 extra
Photo added	\$20.00 extra
All other classified and display ads	\$12.50 per column inch



We feel that the increases are modest and necessary in order to continue providing our readership with a weekly that both informs and reforms. Thank you for your co-operation in the past.

Stan de Jong
Manager

Why not place your ad in the Classified pages?



Vacations

Help Wanted

Help Wanted

The Ontario Alliance of Christian Schools

invites applications for the position of

Education Co-ordinator

The responsibility delivers evaluation and learning program services to elementary Christian schools in Eastern Canada. Experience in CSI/OACS schools, graduate degree(s) and curriculum writing expertise would be definite assets for any applicant.

Applications will be accepted until **Nov. 15, 1989.**

For further information please write:

SEARCH COMMITTEE
Dr. A. Guldmond, Executive Director
Ontario Alliance of Christian Schools
P.O. Box 7220, Ancaster, ON L9G 3L4
(416) 648-2100

Help Wanted

Help Wanted

Citizens for Public Justice
Employment opportunity:
Alberta director

Interested in helping citizens promote **justice and stewardship** from a Christian perspective in Alberta?

This full-time, Edmonton-based position involves membership and financial development, and the effective representation of CPJ's Christian political witness.

Phone (403) 429-3540 or (403) 265-6979 for more information. Application deadline: **November 30, 1989.**

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- M.N.R. groomed ski trails also minutes away at Silent Lake Provincial Park.
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Books

Robert VanderVennen, book review editor

Christian scholarship

Christian thinking in social sciences

RESISTING THE THREATS TO LIFE

*Covenanting for Justice,
Peace and the Integrity of Creation*

D. Preman Niles

Risk
BOOK SERIES

WCC Publications, Geneva

Social Science in Christian Perspective, Paul A. Marshall and Robert E. VanderVennen, editors. Lanham, MD & Toronto: University Press of America and The Institute for Christian Studies, 358 pp., \$20.95. Reviewed by Dr. Justin Cooper, Redeemer College, Ancaster, Ont.

Published in co-operation with the Institute for Christian Studies, this volume is a collection of papers originally presented at the International Social Sciences Conference held in 1978 at the ICS. It is a substantial volume, consisting of 13 papers and an introduction, organized into the four categories of social

theory, sociology, economics, and politics and technology, and representing a diversity of topics.

Despite this diversity, the various articles are unified, as Hendrik Hart explains in the introduction, by a common concern to address, explore and implement "the idea of the inner reformation of the sciences" which has received impetus in the neo-Calvinist revival of the 19th and 20th centuries. The different authors give expression to this idea not only in a variety of disciplines in the social sciences but also in a range of approaches, from the more discipline-specific to the more general and philosophical. Yet all are sensitive to foundational

issues and attempt to make good on the promise to develop a Christian perspective.

This sensitivity and the detailed and careful manner with which it is carried out is the strength of the volume. With a few exceptions, the authors provide worked out examples of the fact that "Christian perspective" is more than a platitude and can lead beyond mere critique and philosophical preliminaries to serious scholarship in specific academic fields.

Of particular interest in this regard are the pieces by Rich and Mouw on individualism, Paul Marshall on quantitative methods, David Lyon on secularization, Maarten Vrieze on the sociology of knowledge, Roelf Haan on methodology in economics, and James Skillen on the unity and diversity among states. Unfortunately, Skillen's article is the only one in the area of political science, which is surprising given the strength of Reformational thought in this area.

Needs updating

However, this breadth and depth also leads to two weaknesses in the book. First, because of the diversity of disciplines and topics, not all of the articles will be equally accessible and interesting to any one reader. Second, given the engagement of the authors with specific problems and literature in their fields, the material discussed is often dated. Some perennial questions are addressed and classical texts used, but except for the introduction, the literature cited in footnotes is 10 to 15 years old, making it less useful for the serious student.

Overall, this is a worthwhile example of Christian scholarship which can be appreciated by those who have a basic background in one of the social sciences. It is unfortunate that it could not have been published much sooner.

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Friends of God

Wayne Brouwer

Only the grateful believe

*"From you comes the theme of my praise in the great assembly;
before those who fear you will I fulfil my vows." (Psalm 22:25)*

A school teacher asked her students to make a list of the things for which they were thankful. Right at the top of Chad's list was the word "glasses." Some children resent having to wear glasses, but evidently not Chad! She asked him about it. Why was he thankful that he wore glasses?

"Well," he said, "My glasses keep the boys from hitting me, and the girls from kissing me!"

The philosopher Eric Hoffer says, "The hardest arithmetic to master is that which enables us to count our blessings!" That's true, isn't it?

David overflows with thanksgiving in Psalm 22. We would never think so at first. The early verses of the psalm are horrible. "My God! My God! Why have you forsaken me?!" he yells in verse 1. He's surrounded by taunting enemies (12), burning with fever (15), exhausted and starving (17), and facing the prospect of a violent death (16). His experiences find a prophetic parallel in the screaming horror of Jesus' death on the cross — so much so that Jesus himself makes David's opening cry his own (Mark 15:34)!

How is it possible to end that song in praise and thanksgiving?

We'd like to separate the psalm's two parts, wouldn't we? We want to sing the thanksgiving song when we're in the mood for it, seldom as that may be. But we don't want to sing the first 21 verses. We don't want to feel the lostness and the forsakenness that David knew. It's either/or for us; good or bad, thanksgiving or curses.

Where faith begins

But faith begins when we keep the tragedy and thanks of Psalm 22 together, doesn't it? Before another year is over, some of us will die, perhaps painfully. Some of us will find out we have cancer. Some of us will lose our businesses. Some of us will lose our spouses. Some of us will be betrayed by our friends. Some of us will pray; but after a little while, all we'll be able to do is cry out: "My God! My God! Why have you forsaken me?!"

Then we'll need to remember Psalm 22. Thanksgiving and faith go hand in hand. My faith in God is not just some polite thanks for the goodies and trinkets that I think he has given me. Instead, my thankfulness to him is the cornerstone of my faith. I believe because it's right to give him thanks, even when I can't point to anything specific! Even when I'm surrounded by trouble!

Joyce Kilmer puts it this way in a poem:

*Thank God for the bitter and ceaseless strife,
Thank God for the stress and the pain of life,
And oh, thank God for God!*

Thank God for God! That's where faith begins, even in the stress and tragedy of life!

In 1637, Eilenburg, Saxony, was surrounded by the dark night of the soul. Europe was at war. Eilenburg was tossed back and forth by armies. Three times that year it was attacked and severely damaged. When the armies left, refugees poured in by the thousands. Diseases ran rampant. Food was scarce.

There was only one pastor in the city, a fellow named Martin Rinkart. His journal for 1637 indicates that he conducted 4,500 funerals that year, sometimes as many as 40 or 50 a day! Life was a constant death; each morning stank of disaster.

But, somehow, even today, 1637 is important for nearly every Thanksgiving celebration around the world. For Christians still sing the song Pastor Rinkart wrote that year. They sing it with gusto. They sing it with faith. They sing it, not because it catalogues a list of reasons for Thanksgiving, but because thankfulness is all there is left when the bottom drops out of the world.

Only the grateful believe. That's why they sing Martin Rinkart's song:

*Now thank we all our God with heart and hands and voices,
Who wondrous things has done, in whom his world rejoices;
Who from our mother's arms has blessed us on our way
With countless gifts of love, and still is ours today!
Only the grateful believe!*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.